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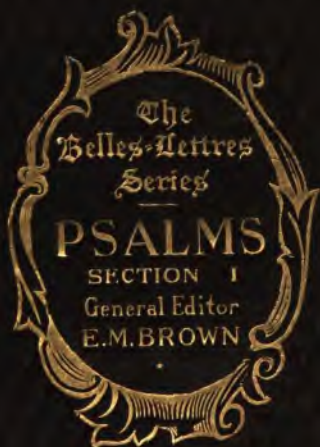
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SECTION I

ENGLISH LITERATURE

FROM ITS BEGINNING TO THE YEAR 1100

GENERAL EDITOR

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Liber Psalmorum

THE WEST-SAXON PSALMS

BEING THE PROSE PORTION, OR THE
'FIRST FIFTY,' OF THE SO-CALLED
PARIS PSALTER

EDITED FROM THE MANUSCRIPT, WITH AN
INTRODUCTION AND AN APPENDIX

BY

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OF MISSOURI

Tribus uero Psalmorum liber quinquagesimis contine-
tur . . . Primo siquidem in nouum hominem per
peccatorum remissionem renascimur. — HILARIUS

BOSTON, U. S. A., AND LONDON
D. C. HEATH AND CO., PUBLISHERS

1907

566623

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Prefatory Note

THE West-Saxon Psalms (as the prose portion of the 'Paris Psalter' is here named) have been accessible hitherto only in the unique manuscript and in the first edition, now long out of print, which was prepared by Benjamin Thorpe in the year 1835.

The present edition will be completed, as the title-page announces, with an Introduction, in which all preceding study of these Psalms will be reviewed, and some problems relating to the character and to the sources of the version will be carried beyond their present state. But hindrances to be overcome in tracing records through rare books have delayed the final revision of some chapters of this Introduction; the whole of it has therefore, for a short time, been withheld from publication. In the meanwhile the newly edited text may be welcomed in a limited edition of advanced copies. The entire series of the Rubrics and the carefully selected text of the entire series of the *Argumenta*, which constitute the immediate source of both the Rubrics and the Anglo-Saxon Introductions, will surely be accepted as indispensable; and the readings of the second copy of the Introductions (MS. Cotton, Vitellius E. XVIII) will be observed with some share of the interest that is elicited by fresh discoveries.

The Bibliography has been presented in an analyzed form and with such descriptive detail as will assist in the apprehension of the several parts of a far-reaching and somewhat complex problem.

It should also be added that an attempt will be made to give in the Introduction a more complete account of the

recently found portions of a Latin version of Theodore of Mopsuestia's Commentary on the Psalms than can be obtained from what its discoverer, Dr. Giovanni Mercati, has as yet published concerning it.

J. W. B.

Baltimore, August, 1907.

Liber Psalmorum

THE TEXT

The text of this edition of the West-Saxon Psalms (the prose portion of the 'Paris Psalter') is a copy of the manuscript, Bibliothèque Nationale, Fonds latin, 8824 (*MS.*), conservatively edited. The use of capitals, the punctuation, and the quantity-marks of the vowels are independent of the original; otherwise every deviation from it is indicated by italics, which constitute references to the foot-notes for the complete record of the reading. In these notes are also reported all deviations from the manuscript in Thorpe's edition (*Th.*) or in Tanger's collation. Bracketed words supply omissions due to the scribe, and daggers mark the removal of his mistaken insertions.

The Rubrics have been transferred from the position following to that preceding the Introductions. Here the orthography of the manuscript has been retained.

The second copy of the Introductions, found in MS. Cotton, Vitellius E. XVIII (*V*), imperfect because of damage by fire, is represented in the supplied omissions, emendations, and variant readings of these paragraphs.

The text of the *Argumenta* is based on a collation of MS. Bibliothèque Nationale, Fonds latin, 12,273 (*P*), and the printed texts in the Basel edition of Bede, 1563, Tom. VIII (*B*) and in the *Opera Omnia* of Thomasius, 1748, Tom. III (*T*), variant readings, except some unimportant differences in orthography, being noted in parentheses. The variations from the text of Thomasius cited by Vezzosi from Blanchinus (*Blanch.*), and the variations (unauthorized) of Migne's text, *Pat. Lat.* XCIII (*M*), from the Basel edition are also recorded. The different elements of these *Argumenta* have been distinguished as (*a*) historical explanation; (*b*) mystical title and liturgical note; (*c*) comment, usually mystical.

Liber Psalmorum

PSALMUS I

IOSEPH DICIT QUI CORPUS DOMINI SEPELIUIT

1. Eadig byð sē wer þe ne gæð on geþeaht unrihtwīra, nē on þām wege ne stent synfulra, nē on heora *wōlberendum* setle ne sitt.
2. Ac his willa byð on Godes æ, and ymb his æ hē byð smēagende dæges and nihtes.
3. Him byð swā þām trēowe þe byð āplantod nēah wætera rynum,
4. þæt sylð his wæstmas tō rihtre tīde; and his lēaf and his blæda ne fealwiað nē ne sēariað; swā byð þām men þe wē ær ymbspræcon; eall him cymð tō gōde þæt þæt hē dēð.
5. Ac þā unrihtwīsan ne bēoð nā swylce, nē him ēac swā ne limpð; ac hī bēoð dūste gelīcran, þonne hit wind tōblæwð.
6. Þy ne ārisað þā unrihtwīsan on dōmes dæg, nē þā synfullan ne bēoð on geþeahte þæra rihtwīsenā.

Ps. 1. *Argumentum.* (a) Omnes generaliter ad studia uirtutum incitat, simul adiungens quae merces bona, quae mala gesta sequatur. (c) Tertullianus [P, Tertulianus] in libro De Spectaculis adserit hunc psalmum et de Ioseph posse intelligi qui corpus Domini sepeliuit, et de his qui ad spectacula gentium non conueniunt.

Introduction, lacking in MS. and V.

Text. 1. MS. -bærendum, Th. -berendum.

7. For þām God wāt *hwylcne* weg þā rihtwisan gecearnedon; ac þā unrihtwisan cumað tō wītum.

PSALMUS II

VOX CHRISTI DE PASSIONE; AD LUCAM EUANGELIUM

Ðæs æfteran sealmes capitul is gecweden psalmus¹ Daid, þæt ys² on Englisc Dauides sealm; for þæm hē ys³ sealm gecweden, for þī⁴ hē seofode on þæm sealme⁵ and mænde tō Drihtne be his fēondum, ægðer ge inlendum ge ūtlendum, and be eallum his earfoðum. And swā deð ælc þæra þe þysne sealm sincgð⁶ be his sylfes fēondum. And swā dyde Crīst be Iudeum.

1. Hwȳ rȳð ælc folc, and hwī smēagað hī unnytt?

2. And hwȳ ārišað eorðcynincgas, and ealdor-menn cumað tōsomne wið Gode and wið þām þe hē tō Hlāforde gecēas and gesmyrede? Hī cweðað,

3. Utan tōbreca heora bendas, and āweorpan heora geocu of ūs.

Text. 7. MS. Th. hwylce, Th (Notes) conjectures hwylce wege, or hwylcne weg.

Ps. II. Argumentum. (a) Generalem David querimoniam facit ad Deum quod, regno sibi desuper dato, et gentes et populi Israel inuiderint, communem ad omnes correptionem [B, T, ad omnium correctionem] dirigens. (b) Aliter, Christus de passione et potestate sua dicit; lege ad [M, apud] Lucam. (Rubric. MS. eugl. Th. Evangelistam.)

Introduction. ¹ V, salmus; ² Th. is; ³ V, ðam he is; ⁴ foðȳ (sic); ⁵ ðam psealme; ⁶ p[sealm] singð.

4. Hwæt forstent heora spræc, cwæð sē witega,
þeah hī swā cweðen? For þām sē God þe on heo-
fonum ys hig gehyspð, and Drihten hyg gescent.
5. And hē clypað tō him on his yrre, and ge-
drēfð heora geþeaht.
6. And ic eam þeah cincg geset fram Gode
ofer his ðone hālgan munt Syon, tō þām þæt ic
lære his willan and his æ.
7. For þan cwæð Drihten tō mē, þū eart mīn
sunu; nū tō dæg ic ðē ācende.
8. Bide mē, and ic þē sylle þēoda tō āgnum yrfe,
and þinne anwald ic gebræde ofer ðēoda gemæro.
9. And ic gedō þæt þū heora wylst mid isernre
gyrde, and hī miht swā ēaðe ābreccan swā sē
croccwyrhta mæg ænne croccan.
10. Ongytað nū, kyningas, and leorniað, gē
dōmeras þe ofer eorðan dēmað.
11. þēowiað Drihtne, and ondrædað hine;
blissiað on Gode, and ðeah mid ege.
12. Onfōð lāre, þy læs ēow God yrre weorðe,
and þy læs gē wendon of rihtum wege.
13. For þām þonne his yrre byð onæled, þonne
bēoð ēadige þā þe nū on hine getrywað.

Text. 9. *Th.* iserne. — 13. *Th.* þam.

PSALMUS III

VOX CHRISTI AD PATREM DE IUDEIS

Dysne¹ þridan sealm Daud sang þā hē flēah Absalon his sunu, and seofode þā yrmðe tō Drihtne. Swā dēþ ælc þæra manna² þe þisne sealm singð; his sylfes earfoðu, ægðer ge mōdes ge lichaman, hē seofað tō Drihtne. Swā dyde Crīst þonne hē þysne sealm sang; be Iudeum hē hine sang, and be Iudan³ Scarioth þe hine lēwde hē seofode tō Drihtne.

1. Ealā Drihten, hwī synt swā manige mīnra fēonda þāra þe mē swencað? for hwī ārīsað swā mænige wið mē? Monige cweðað tō mīnum mōde þæt hit næbbe nāne hæle æt his Gode.

2. Ac hit nis nā swā hý cweðað; ac þū eart būtan ælcum twēon mīn fultum and mīn wuldor, and þū āhefst upp mīn hēafod.

3. Mid mīnre stemne ic cleopode tō Drihtne, and hē mē gehýrde of his þām hālgan munte.

4. Þā ongan ic slāpan and slēp, and eft ārās; for ðām þe Drihten mē āwehte, and mē upp āræde.

5. For ðām ic mē nū nā ondræde þūsendu folces, þeah hī mē ūtan ymbþringen; ac ðū, Drihten, ārīs, and gedō mē hālne; for þām þū eart mīn God.

Ps. III. *Argumentum.* (a) Potest Ezechiae [P, Hiezechiae] conuenire qui circumdatus Assyrio exercitu Dominum inuocauerit.

(b) Aliter, uox Christi ad Patrem de Iudaeis.

Introduction. ¹ V, þis[ne]; ² om. manna; ³ iudeum.

Text. 5. MS. mid, Th. min.

6. For ðām þū ofslōge ealle þā ðe mē wiðer-
wearde wæron būtan gewyrhton, and þāra syn-
fulra mægen þū gebryttest.
7. For þām on ðē ys eall ūre hæl and ūre tō-
hopa; and ofer þīn folc sý þīn blētsuncg.

PSALMUS IV

VOX CHRISTI IN CRUCE QUANDO POSITUS FUIT

þē fēorða sealm ys gecweden Dauides sealm and
Dauides sang; for ði ælc þæra sealma þe swā gecweden
byð, þæt hē sý ægðer ge Dauides sealm ge Dauides sancg,
ælcne ðæra hē sancg besōne mid weorode. Ac ðā hē
þysne sealm sancg, þā gealp hē and fægnode Godes ful-
tumes wið his fēondum. And swā dēð ælc welwillende
man þe þisne sealm singð. And swā dyde Ezechias, þā hē
wæs āhred æt his fēondum. And swā dyde Crīst, ðā hē
wæs āhred æt Iudeum.

1. Þonne ic cleopode tō þē, þonne gehýrdest
þū mē, Drihten; for ðām þū eart sē ðe mē
gerihtwisast, and on mīnum earfoðum and
nearonessum þū mē gerýmdest.
2. Gemiltsa mē, Drihten, and gehýr mīn gebed.

Psa. iv. *Argumentum.* (a) Ezechias contra aemulos suos de
auxilio Domini gloriatur, corripiens eosdem ne in mendacio confi-
dant sed desinentes a malis cogitationibus semper Deo seruiant.
(b) Aliter, propheta increpat Iudaeos. (c) Aliter, Arnobius exponit
quia Deus iustitiae exaudiuit in cruce positum filium suum, contra
quem irascentes Iudaei peccant usque hodie.

Introduction. V, all lost.

Text. 1. MS. lacks þ of þonne; Th. gerymdes.

3. *Ēalā* manna bearn, *hū* lange wylle *gē* bēon swā heardheorte wið Gode? and *hwī* lufige *gē* *īdelnesse*, and *sēcað* *lēasuncga*?

4. Wite *gē* þæt God gemyclade his ðone gehālgodan; and *hē* *mē* gehȳrð, þonne ic him tō clypige.

5. Þeah hit gebyrige þæt *gē* on wōh yrsien, ne scule *gē* hit nō þȳ hraþor þurhtēon, þē *læs* *gē* syngien, and þæt unriht þæt *gē* smēagað on *cowerum* mōde forlætað, and hrēowsiað þæs.

6. Offriað *gē* mid rihtwīsnesse, and bringað þā Gode tō lācum, and hopiað tō Drihtne.

7. Manig man cwyð, *Hwā* tæcð *ūs* teala, and *hwā* sylð *ūs* þā gōd þe *ūs* man gehæt? And is þeah geswutelod ofer *ūs* þīn gifu, þeah hī swā ne cweðen.

8. Þæt ys þæt þū sealdest blisse mīnre heortan, and þīn folc gemicladest, and him sealdest geniht hwætēs and wīnes and eles and ealra †gōða, þeah hī his ðē ne ðancien.

9. Ac gedō nū þæt ic mōte on þām genihte and on þære sibbe slāpan and mē gerestan; for ðām þū, Drihten, synderlice mē gesettest on blisse and on tōhopan.

Text. 3. *Th.* idelnessa. — 5. *MS.* cwerum, *Th.* cowerum. — 8. *MS.* and ealra and ealra (*repeated*), *Th.* and ealra. — 9. *MS.* synderlice (*-lice above the line*).

PSALMUS V

VOX CHRISTI AD PATREM; ET [EZECHIAS POST INFIRMITATEM]
ADORAT IN TEMPLIO

Dē fīfta sealm ys¹ gecweden Dauides sealm; ðone hē sang be his sylfes frōfre, and be herenesse ealra ðæra riht-wisena ðe sēcað yrfewardnesse² on heofonrice mid Crīste, sē ys ende ealra ðinga. And ælc mann þe þisne sealm singð, hē hine singð be his sylfes³ frōfre. And swā dyde Ezechias, þā hē ālȳsed wæs of his mettrumnesse. And swā dyde Crīst, þā hē ālȳsed wæs fram Iudeum.

1 Drihten, onfōh mīn word mid þīnum ēarum; and ongyt mīne stemne and mīn gehrōp; and ðenc þāra worda mīnra gebeda.

2. For ðām ic gebidde on dægrēd tō ðē; ac gedō þæt þū gehȳre mīn gebed, Drihten.

3. Ic stande on ærmergen beforan ðē æt gebede, and sēo þē; þæt is þæt ic ongite þīnne willan būtan twēon, and ēac þone wyrce; for ðām þū eart sē ylca God þe nān unriht nelt.

4. Nē mid þē ne wunað sē yfelwillenda, nē þā unrihtwīsan ne wuniað beforan þīnum ēagum.

5. þū hatast ealle þā þe unriht wyrcað, and þæt ne forlætað, nē his ne hrēowsiað; and þū fordēst þā þe symle lēasinga specað.

Ps. v. *Argumentum.* (a) Ezechias post infirmitatem gratias agit Domino et adorat in templo. (b) Aliter, uox Christi ad Patrem. (*Rubric.* MS. Th. templum.)

Introduction. ¹ V, is; ² [yrf]ewerd[nesse]; ³ MS. sylfe, Th. sylfes, V, lacking.

6. And þā manslagan and þā swicolan þū forsyht.

7. Ic þonne hopiende tō þīnre þære myclan mildheortnesse, ic gange tō þīnum hūse, Drihten, and mē gebidde tō þīnum hālgan altare, on ðīnum ege.

8. Drihten, læd mē on þīne rihtwīsnesse fram mīnra fēonda willan; geriht mīnne weg beforan þīnre ansyne; sē weg ys mīn weorc.

9. For ðām on mīnra fēonda mūðe is leasuncg, and heora mōd is swīðe īdel.

10. Heora mōd and heora wilnuncg ys swā dēop swa grundlēas pytt, and heora tungan sprecað symle fācn; ac dēm him, Drihten.

11. And gedō þæt hȳ *ne mægen* dōn þæt yfel þæt hȳ þencað and sprecað; ac be þære andefne heora unrihtwīsnesse fordrīf hī; for ðām hȳ ðē gremiað and þīne þēowas, Drihten.

12. And blissian ealle þā þe tō ðē hopiað, and fægnian on ēcnesse, and þū wuna on him; and fægnian þīn ealle þā þe lufiað þīnne naman.

13. For þām þū eart sē Drihten þe geblētsast and geblissast rihtwīse. Þū ūs gecoronadest and geweorðadest, and ūs gescyldst mid þām scylde þīnre welwilnesse.

Text. 11. *MS.* *Th.* næ gen.

PSALMUS VI

VOX CHRISTI AD PATREM QUANDO RESURREXIT LAZARUS

Dauid sang þysne syxtan sealm be his mettrumnesse and be his earfoðum, and ēac be þām ege þæs dōmes on dōmes dæge. And swā dēð ælc þæra þe hine singð. And swā dyde Crist, þā hē on eorðan wæs; hē hine sang be his earfoðum; and ēac Ezechias be his untrumnesse.

1. Drihten, ne þrēa þū mē on þīnum yrre, nē on þīnre hātheortnesse ne swenc mē.

2. Ac miltsa mē, Drihten, for þām ic eom unhāl; and gehæl mē, for þām eall mīn mægn and eal mīn bān synt gebrytt and gedrēfed, and mīn sāwl and mīn mōd ys swyðe gedrēfed.

3. Ealā Drihten, hū lange wylt þū þæt hit on ðām sý? Gehwyrf, lā Drihten, to †mē, and ālȳs mīne sāwle, and gedō mē hālne for ðīnre mildheortnesse.

4. For ðām þā dēadan þe on helle bēoð þīn ne gemunan, nē ðē andettað nē ne heriað, swā swā wē dōð.

5. Ic swince on mīnre grānunge, and ælce niht

Ps. vi. *Argumentum.* (a) Ezechias infirmatus inuocat Dominum, causans fragilitatem humanæ naturæ. (b) Aliter, uox Christi ad Patrem; lege ad Lazari resurrectionem. (c) Nota ordinem dispositionis (T, disputationis) mysticæ, quia in (B, T, om. in) quinto psalmo mane hereditas danda promittitur, in sexto resurrectio iudicii pertimescitur.

Introduction. V, all lost.

Text. 3. MS. to to me (*repetition of to*), Th. to me; MS. mildheortnesse, Th. -heortnesse. — 4. MS. Th. andettað.

on mīnum bedde ic sīce and wēpe, and hwilum mīn bedd wæte mid tēarum.

6. Mīne ēagan synt gedrēfede for yrre, and ic eom forealdod betweoh eallum mīnum fēondum.

7. Gewītað fram mē ealle þā þe unriht wyrcað; for ðām þe Drihten hȳrde mīne wēpendan stefne, and God gehȳrde mīne hēalsunge, and Drihten onfēng mīn gebed.

8. Sceamian heora for ðī, and sȳn gedrēfede ealle mīne fȳnd; and gān hȳ on earsling, and sceamien heora swīðe hrædlice.

PSALMUS VII

VOX CHRISTI AD PATREM DE IUDEIS; ET EZECHIAS AB HOSTIBUS . . .

Þysne seofoðan sealm Daudid sang, þā hē seofode his ungelimp tō Drihtne; þæt wæs þā Absolon his sunu hine ādrifen hæfde of ðām rice, þā hine *teonode and wyrgde*¹ Chus Genimimis sunu; þā seofode hē þæt tō Drihtne. And swā dēð ælc mann þe þysne sealm singð; mænð his earfoðu tō Drihtne. And swā dyde Crīst, þā hē on corðan wæs.

1. Drihten, mīn God, tō þē ic hopige; ālȳs mē fram eallum þām þe mīn ēhtað, and gefriða mē;

Ps. vii. *Argumentum.* (a) Ezechias ab hostibus calumniatus et a suis proditus Domino supplicat, imprecatus eius iudicium in eos qui mendaciter innocentem accusabant.

Introduction. *V*, lost, except a few letters; ¹ MS. teonode (-od- underscored for deletion) wyrde, Th. teone wyrde, Bosworth-Toller (sub. teonian), teonode and wyrgde?

2. þæt næfre mine fynd ne gripen mine sawle swā swā lēo; for þām ic nāt ealles hwā mē āhredde and gehæle, būtan þū wylle.

3. Drihten, mīn God, gif ic tō þisum þe mē nū swencað þæs gearnod hæbbe þæt hī nū dōð, oððe ænig unriht wið hī gedōn hæbbe,

4. oþþe furðum him gulde yfel wið yfe, swā swā hī hit geworhton; þonne ofslēan mē mine fynd orwigne, næs þās þe mine frýnd beon sceoldon.

5. And sēcan mine fynd mine sawle, and þā gefōn, and oftreden on eorðan mīn lif, and mīnre weorðscipe tō dūste gewyrcen.

6. Āris, Drihten, of þīnum yrrē, and *rær* on mīnra fēonda mearce, and geweorða þē sylfne þāra.

7. Āris, Drihten, tō þīnum gehāte, and dō swā swā þū gehēte, þæt wæs þæt þū woldest helpan unscyldegum; gif þū swā dēst, þonne cymð swiðe mycel folc tō þīnum þēowdōme.

8. And þū ūpp āstihst, and hī mid þē lætst tō heofonum. Drihten, dēm folcum, and dēm mē.

9. Drihten, dēm mē æfter mīnum gewyrhtan, and dēm mē æfter mīnre unscæðfulnesse.

10. Geenda nū þæt yfel þæra unrihtwīsa, and gerece and geræd þā rihtwīsan; þū, Drihten, þe smēast heortan and ædra and manna geþohtas.

Text. 6. MS. Th. sær, Bosworth-Toller, rær?

11. Mid rihte wē sēcað fultum tō þē, Drihten; for ðām þū gehælst þā heortan rihttra geþōhta.

12. Þē Drihten þe is rihtwīs dēma, and strang and geþyldig, hwæðer hē yrsige ælce dæge? Būte gē tō him gecyrren, sē dēofol cwecð his sweord tō ēow.

13. And hē bende his bogan, sē is nū gearo tō scēotanne; hē teohað þæt hē scyle scēotan þæt dēaðes fæt, þæt synt þā unrihtwīsan; hē gedēð his flān fýrena þæt hē mæge mid scēotan, and bærnian þā þe hēr byrnað on wrænnesse and on unðēawum.

14. Hē cenð ælc unriht; and hit cymð him säre, and his gefērum.

15. Hē ādylfð þone pytt, and hē hine ontȳnð, and on þone ylcan befylð.

16. Gehweorfe his sār on his hēafod; and on his brægn āstige his unriht.

17. Ic þonne andette Drihtne after his rihtwīsnesse; and herie his ðone hēan naman, and lofige.

Text. 15. Th. adylf.

PSALMUS VIII

ECCLESIA LAUDEM DICIT CHRISTO DE FIDE OMNIUM CREDENTIUM;
LEGE AD EUANGELIUM . . .

þysne eahteoðan sealm sang Daud, þā hē wundrade
Godes wundra, sē wylt eallum gesceaftum. And ēac hē
wīt gode on ðām sealm be þære wuldorlican¹ ācenned-
nesse Crīstes.

1. Hē cwæð, Ēalā Drihten, ūre God, hū wun-
dorlic þin nama ys geond ealle eorðan!

2. For þām āhefen ys þīn myclung ofer heo-
fonas; ge furðum, of ðæra cilda mūðe þe
meolc sūcað þū byst hered.

3. Þæt hī dōð tō bysmore þīnum fēondum; for
ðām þū tōwyrpest þīne fýnd, and ealle þā þe
unrihtwīsnesse lādiað and scyldað.

4. Ic ongite nū þæt weorc þīnra fingra, þæt
synd heofonas and mōna and steorran, þā þū
āstealdest.

5. Drihten, hwæt is sē mann þe þū swā myc-
lum āmanst? opþe hwæt is sē mannes sunu
þe þū oft rædlice nēosast?

6. þū hine gedēst lýtle læssan þonne englas;

Ps. VIII. *Argumentum.* (a) Admiratur propheta Dei poten-
tiam per quam gubernat cunctam mundi molem, gratiasque agit
quod tantus creator hominis memoriam sit habere dignatus. (b)
Aliter, ecclesia laudem dicit Christo de fide omnium credentium;
lege ad euangelium Marci.

Introduction. V, all lost. ¹ Th. wulderlican.

Text. 3. Th. he (for hi).

þū hine gewuldrast and geweorðast, and him sylst hēafodgold tō mǣrðe; and þū hine geset-est ofer þīn handgeweorc.

7. Ealle gesceafta þū legst under his fēt and under his anwald; scēap and hrȳðera and ealle eorðan nȳtenu;

8. flēogende fuglas and sǣfiscas, þā farað geond þā sǣwegas.

9. Drihten, Drihten, ūre God, hū wuldorlic þīn nama ys geond ealle eorðan!

PSALMUS IX

ECCLĒSIA LAUDEM DICIT CHRISTO DE IUDĒIS ET DE PRINCIPE
DEMONIORUM

On ðām nigoðan¹ sealme Dauid hine gebæd tō Drihtne, and him þancode þæt his sunu and ēac oðre fȳnd him ne mihton eall þæt yfel dōn þæt hī him geteohod hǣfdon. And on ðæt ylce² gerād hine singð ælc rihtwīs mann be his sylfes fēondum. And be þām ylcan hine sang Crīst, þā Iudeas hine woldan dōn mǣre yfel ðonne hig³ mihton. And swā dyde ēac Ezechias, ðā his fȳnd hine ne meahton ātēon swā hȳ⁴ woldon.

Text. 8. *MS.* lacks initial capital of fleogende. — 9. *Th.* wulderlic.

Ps. ix. Argumentum. (a) Orat Dominum Dauid pro dolosis cogitationibus filii sui, gratias agens quod eas (*B, T, eos*) non sequeretur effectus; potest et Ezechiae congruere gratias agenti post Assyrii exercitus interitum. (b) Aliter, ecclesia laudem dicit Christo de Iudaeis et de principe daemoniorum.

Introduction. ¹ *V*, nygoþan; ² *MS. Th.* þa ylcan, *V*, ðæt ylce; ³ *V*, hī; ⁴ *hi*.

1. Ic *andette* Drihtne on ealre mīnre heortan; and ic bodige ealle ðīne wundra.
2. And ic blissige and fægnige, and herige þīnne naman, ðū hēa God.
3. For ðām ðū gehwyrfdest mīne fýnd under bæc, and hī wæron geuntrumode and forwurdon beforan ðīnre ansýne.
4. For ðām þū dēmost mīnne dōm and mīne spræce, and eall for mē dydest þæt ic dōn sceolde; ðū sitst on ðām hēan setle, þū ðe symle dēmost swīðe rihte.
5. Ðū ðrēast and brēgst þā ðēoda þe ūs ðrēatigað, and ðā unrihtwisan forweorðað; and ðū *ādilgast* heora naman on worulda woruld.
6. Sēo rēdelse and þæt geþeaht ūrra fēonda getēorode, ðā hī hit endian sceoldan; and heora [*ceastra*] þū tōwurpe ealle.
7. And heora gemynd on weg gewāt mid þām myclan hlisan; and Drihten þurhwunað on ēcnesse.
8. And hē gearwað his dōmsetl; and hē dēmð ealre eorþan swýðe emne.
9. Hē dēmð folcum mid rihte; hē ys geworden friðstōw ðearfendra.
10. And gefultumend þū eart, Drihten, æt ælcere

Text. 1. *MS.* andete, *Th.* andette. — 5. *MS.* *Th.* adilgas. — 6. *Th.* geleorode (*for* geteorode); *MS.* *om.* ceastra, *Th.* (*Notes*), ceastra; *Tanger* (*wrongly*), calla. — 7. *MS.* weg (*g above the line*).

ðearfe; for ðȳ hopiað tō þē ealle þā ðe witan
þinne naman.

11. For ðām þū ne forlætst nānne þāra þe ðē
sēcð; heriað for ðī Drihten þone ðe eardað on
Sion.

12. And bodiað betweoh folcum his wundru;
for ðām hē nis nā ofergeotol þāra gebeda his
þearfena; ac hē is swȳþe gemyndig heora blōd
tō wrecanne.

13. Gemiltsa mē, Drihten, and geseoh mīne
ēaðmētto, hū earmne mē habbað gedōn mīne
fȳnd; for ðām þū eart sē ylca God þe mē ūpp
āhōfe fram dēaðes *geatum*, tō þām þæt ic bodade
eall þīn lof on ðām geatum þære burge Hieru-
salem.

14. Ic fægne on þīnre hælo ðe þū mē sylest;
and ðā ðēoda þe mīn ēhtað sȳn āfæstnode on ðām
ylcan earfoðum þe hī mē geteohhod hæfdon, and
heora fēt synt gefangene mid þȳ ilcan gryne þe
hī mē gehȳd and gehealden hæfdon.

15. For þām byð Drihten on his rihtum dōmum;
and on his handgeweorce byð gefangen sē syn-
fulla.

16. And þā unrihtwisan bēoð gehwyrfedes tō
helle, and ælc folc þæra ðe God forgyt.

17. For þām God ne forgyt his ðearfan oð heora
ende, nē heora geþyld ne forweorð oþ ende.

Text. 13. *MS.* Th. gatum. — 17. *MS.* oþ (*changed from on*,
or *vice versa*; cf. *verse 32*), Th. oþ.

18. Āris, Drihten, þȳ lās sē yfelwillenda mæge dōn þæt hē wille; and gedō þæt eallum folcum sȳ gedēmed beforan ðē.

19. Gesete, Drihten, ofer hȳ sumne anwald, þæt hig gelære þæt hȳ witon þæt hī men synt.

20. Drihten, hwī gewītst þū swā feor fram ūs, and hwī noldest þū cuman tō ūs, tō þære tīde þe ūs nȳðþearf wæs?

21. Þonne sē unrihtwīsa ofermōdegað, þonne byð sē earma ðearfa onæled and gedrēfed and ēac geunrōtsod; ac weorðon þā unrihtwisan gefangene on þām geþōhtum þe hī geþōht habbað.

22. For þām sē synfulla byð hered þær hē his yfelan willan wȳrcð; and hine blētsiað þā yfelan for his yfelan dædum.

23. Sē synfulla bysmrað Drihten; and for þære menigu his unrihtes hē ne geðencð þæt God hit mæg gewrecan.

24. For þām hē ne dēð God beforan his mōdes ansȳne; for þām bēoð his wegas and his weorc eal nēh unclæne.

25. For þām hē næfð nān gemynd Godes dōma beforan his ansȳne, þæt hē mæge rixian and wealdan ealra his fēonda, and dōn him tō yfele þæt þæt hē wylle.

Text. 20. *MS.* -þearf (r above the line). — 23. *MS.* ge-ðencð (c above the line). — 25. *Th.* beforan (*misprint*).

26. And hē cwyð on his mōde, Ne wyrð þisses nǣfre nān wending, būtan mycelre frēcennesse mīnra fēonda.

27. His mūð byð symle full wyrignessa, and bitera worda and fācnes and searuwa.

28. And under his tungan byð ealne weg ōpera manna sār and geswinc; hē syt symle on geþeahhte mid þām welegum dýgollīce, tō þām þæt hē mæge fordōn þā unsceðþendan;

29. and þrēatað þone earman mid his ēagum; and sǣtað his dīgollīce, swā swā lēo dēð of his hole.

30. Hē sǣtað þæt hē berēafige þone earman, and þæs wilnað; and þonne hē hine gefangen hafað mid his gryne, þonne genǣt hē hine; and þonne hē hine hæfð gewyldne, þonne āginð hē sylf sigan, oððe āfylð.

31. Hē cwæð ær on his mōde, Ne geþencð God þyllices, ac āhwyrð his ēagan þæt hē hit nǣfre ne gesyhð.

32. Āris, Drihten, mīn God, and āhefe ūpp þīne hand ofer ðā unrihtwisan, and ne forgit þone þearfan on ende.

33. For þām bysmrað sē unrihtwisa Drihten; for ðām hē cwyð on his mōde, Ne rēcþ God, þeah ic þus dō.

Text. 29. *MS.* Th. settað, *Bosworth-Toller*, sætaþ ? *MS.* det, Th. deð.

34. Gesyht þū nū, cwæð sē witega tō Drihtne, hwylc brōc and hwylc sār wē þoliað and þrōwiað? Nū hit wære cyn þæt þū hit him wræce mid þīnre handa. Ic þearfa eom, nū tō ðē forlæten; þū eart fultumiend þāra þe nabbað nāwðer nē fæder nē mōðor.

35. Þū forbrycst þone earm and þæt mægen þæs synfullan; for þy þeah hine hwā āhsode for hwī hē swā dyde, þonne ne mihte hē hit nā gereccan, nē gefafa bēon nolde þæt hē untela dyde.

36. Drihten rixað on ēcnesse on þisse worulde ge on þære tōweardan; for þām weorðað āwor-pene þā synfullan of ægðrum his rīca.

37. Drihten gehyrð þā wilnunga his þearfena; and heora mōdes gyrnesse gehyrað þīne ēaran.

38. Dēm nū, Drihten, þearfe þæs earman and þæs ēaðmōdan, þæt sē āwyrgeða ne ēce þæt hē hine leng myclie ofer eorðan.

PSALMUS X

VOX CHRISTI EST; LEGE AD GENESIM, PERDITIO SODOME

Þysne tēoþan sealm Dauīd sang, þā hē wæs ādrifen on þæt wēsten fram Sawle þām cynge, þā his gefēran hine lārdon þæt hē hine þær hýdde, swā þēs spearuwa. And

Text. 34. *MS.* fæder (-de- above the line). — 35. *MS.* þeah (h above the line).

Ps. x. Argumentum. (a) Uerba Daud quando Saulem fugiens in desertis est habitare compulsus. (b) Aliter, uox Christi est; lege ad Genesim, perditio Sodomæ.

swā ylce þā rihtwisan ¹ þe hine singað, hī seofiað be heora feondum, ægðer ge gesewenlicum ge ungesewenlicum. And swā dyde Crist be Iudeum, þā hē þysne sealm sang.

1. Hwȳ lære mē þæt ic flēo geond muntas and geond wēstenu, swā spearwa; for þām ic getrȳwe Drihtne?

2. Ic wāt þeah for þām þe þā synfullan bendað heora bōgan, and fyllaþ heora coceras mid flānum, tō þām þæt hī magon scēotan þā unscyldigan heortan dȳgollīce, þonan hī læst wēnað.

3. For þām hī wilniað þæs þe hī magon, þæt hī tōweorpen þæt God geteohhad hæfð tō wyr-canne; hwæt dyde ic unscyldega wið hī, oþþe hwæt mæg ic nū dōn?

4. Drihten ys on his hālgan temple, sē Drihten sē þæs setl ys on heofenum.

5. His *īagan* lōciað on his earman þearfan; his bræwas, þæt ys his rihta dōm, āhsað manna bearn.

6. Sē ylca Drihten āhsað rihtwīse and unrihtwīse, þæt heora ægðer secge hwæt hē dyde, þæt hē him mæge gyldan be heora gewyrhtum; for ðām sē þe lufað unriht, hē hatað his āgene sǣwle.

7. Drihten onsent manegra cynna wītu, swā swā rēn, ofer ðā synfullan; and hī gewyrpð mid grīne, and hē onsent fȳr ofer hig and un-

Introduction. ¹ V, [swa þes spearu]wa deð hine [sylfne and swa (?) d]oð þa riht[wisan].

Text. 5. MS. Th. egan.

gemetlice hæto þære sunnan, and wōlberende windas; mid þyllicum and mid manegum þyllīcum bēoð heora drincfatu gefyldu.

8. For þām God ys swyðe rihtwīs, and hē lufað rihtwīsnesse, and hēo byð symle swyðe emn beforan him.

PSALMUS XI

CHRISTUS PRO PASSIONE SUORUM [DICIT] DE IUDÆIS; LEGE
AD LUCAN

þā ¹ *David* ² þisne ³ endlestan sealm sang, þā seofode ⁴ hē on þām sealme þæt on his dagum sceolde rihtwīsnes and wīsdōm bēon swā swiðe ālegen. And swā dēð ælc rihtwīs mann, ⁵ þonne hē þysne sealm singð; þonne mænð hē tō Drihtne þæt unriht þæt on his dagum bið. And swā dyde Crīst, þā hē hine sang; þā mænde hē tō Drihtne Iudea ungelēafulnesse. ⁶

1. Gehæl mē, Drihten; for þām hāligdōm is nū on þisum *tīdum* full nēah āsprungen, and *sōð-fæstnes* ys swyðe gelȳtloed.

Ps. xi. *Argumentum.* (a) Ex persona Daud canitur, quod in tempore eius omnis defecerit sanctus et deminutae (B, T, diminutae) sint ueritates a filiis hominum. (b) Aliter, Christus pro passione suorum dicit de Iudæis; lege ad Lucan (B, T, Lucan). (c) Aliter, psalmus iste pro octaua scribitur, id est Dominica die resurrectionis Christi, quando defecit credens et deminutae (B, T, diminutae) sunt ueritates, ita ut etiam custodibus corporis pecunias offerrent, quorum labia dolosa Dominus disperdidit. (*Rubric. MS. patione, Th. passione.*)

Introduction. ¹V, om. þa; ²MS. Dafid, V. Th., Daud; ³V, þysne; ⁴geo[mro]de; ⁵man; ⁶Th., ungeafulnesse.

Text. 1. MS. didum, Th. tidum; MS. soðfæstnes, Th. soðfæstnea.

2. Īdla spræca hī sprecað tō heora n̄hstum; fācen hī sprecað mid heora weolorum; for þām hī nabbað on heora mōde þæt hī on heora mūðe sprecað, ac þencað yfel, þeah hī hwīlum tela cweðen.

3. Ac Drihten tōwyrpð ealle þā fācnesfullan weoloras, and þā oferspræcan and þā yfelspræcan tungan.

4. Þā þe teohhiað þæt hī scylen hī sylfe weorðian mid īdelre spræce, h̄ cweðað, Hwī ne synt wē mūðfrēo? hū ne mōton wē sprecaþ þæt wē wyllað? hwæt ondræde wē hwylc hlāford mæg ūs forbēodan ūrne willan?

5. Ac Drihten cwyð, For *yr̄mðum* þæra wædlena, and for grānunge þæra þearfena, ic ārise.

6. Ac hī sette on mīne hælo, and ic dō swyðe trēowlice ymb h̄.

7. Godes word, cwæð Dauīd, bēoð swīðe sōð and swīðe clænu; h̄ bēoð swā hlūttur swā þæt seolfor þe byþ seofon sīðon āmered syþþan sē ōra ādolfen byð.

8. Þū, Drihten, gehælst ūs, and gefreoðast fram heora yfle on ēcnesse.

9. Ðeah þā unrihtwisan ūs ūtan begān on ælce healfe, and heora s̄ mycle mā þonne ūre, þeah þū ūs tōbrædst ongēan h̄ and wið hī gefriðast.

Text. 2. *Th.* Idle. — 5. *MS.* yr̄ðum, *Th.* yr̄mðum.

PSALMUS XII

VOX CHRISTI AD PATREM DE DIABOLO DICT; IN MARCO

Ðā *Dauid*¹ bysne² twelftan sealm sang, þā seofode hē tō Drihtne on þām sealme be his fēondum, ægþer ge gāstlicum ge lichamlicum. And swā dēþ ælc þæra³ þe hine singð. And swā dyde Crīst be Iudeum and be dēoflum. And swā dyde Ezechias sē cyng⁴ be Assiriam, þā hī hine ymbseten hæfdon on þære byrig.

1. Hū lange wilt þū, Drihten, mīn forgitan? hwæðer þū oð mīnne ende wylle? oððe hū lange wilt þū āhwyrfan þīnne andwlitan fram mē?

2. Hū lange sceal ic settan on mīne sǣwle þis sorhfulle geþeaht, and þis sār æt mīnre heortan? hwæþer ic ælce dæge scyle?

3. Hū lange sceal mīn fēond bēon ūpp āhafen ofer mē? Beseoh tō mē, Drihten, mīn God, and gehȳr mē.

4. Onliht mīne ēagan, þæt hī nǣfre ne slāpan on swylcum dēaðe.

5. Þȳ lǣs æfre mīn fēond cweðe, Ic eom *strengra* þonne hē. Þā þe mē swencað, hȳ fægnað,

Ps. xii. *Argumentum.* (a) Ezechiae preces ab Assyriis obsessi. (b) Aliter, uox Christi ad Patrem de diabolo dicit; in Marco. (*Rubic. Th. om.* in Marco.)

Introduction. ¹ MS. Dāfid, *Th.* Dauid; ² V, þiane; ³ þara; ⁴ cyning, altered to kyning.

Text. 5. MS. lacks þ of þȳ; MS. strenga, *Th.* strengra.

gif ic onstyred bēo; ac ic þeah on þīne mild-
heortnesse gelyfe.

6. Mīn heorte blissað on þīnre hǣlo, and ic singe
þām Gode þe mē eall gōd syleð, and lofie þīnne
naman, þū hēhsta God.

PSALMUS XIII

VOX CHRISTI AD DIUITEM SE INTERROGANTEM ET DE POPULO
IUDAICO

Ðā Dāuid þisne þreottēoðan sealm sang, þā seofode hē
tō Drihtne on þām sealmē þæt æfre on his dagum sceolde
gewurðan swā lýtle trēowa, and swā lýtēl wīsdōm wære
on worulde. And swā dēð ælc rihtwis man þe hine nū
singð; hē seofað¹ þæt ylce be his tidum. And swā dyde
Crist be Iudeum; and Ezechias be Rapsace, Assiria cyninge.

1. Sē unrihtwīsa cwyð on his mōde, Nis nān God
þe þis wite oððe wræce; þonne byð þæt folc
for þām cwyde gewemmed, and gescynded on
heora wonwillan.

2. Nis nān þe eallunga wel dō, ne forðon ānlēpe.

3. Drihten lōcað of heofenum ofer manna bearn,

Ps. XIII. *Argumentum.* (c) Pro eo quod est insipiens in Hebraeo Nabal positum est; unde et Abigail de uiro suo Nabal dixit (T, dicit), Uere secundum nomen suum insipiens est. (a) Haec Ezechias contra Rapsacen (M, Rapascen) loquitur. (b) Item, uerba Christi ad diuitem se interrogantem in Matthaeo et de populo Iudaico. (Rubric. MS. se interrogantem se interrogantem, *Tanger*, (*wrongly*) *scse* interrogantem, *Th.* se interrogantem).

Introduction. ¹ V, inserts to [drihtne ?] *after* seofað.

Text. 2. *Th.* no (*for* ne).

and hāwað hwæðer hē gesēo ænigne þæra þe hine sēce oþþe hine ongite.

4. Ac hī hine flēoð ealle endemes, and sēcað and lufiað þæt h̄ s̄n idle and unnytte; nis heora furðum ān þe eallunga wel dō.

5. Hī synt byrgenum gelīce, sēo byð ūtan fæger and innan fūl; heora tungan wyrcaþ mycel fācn; þeah hī fægere sprecon, heora geþeaht and heora willa and heora weorc byð swylce þære wyrrestan nædran āttor, þā mon aspis hætt.

6. Ðāra mūð byð symle full wyrignessa and bitera worda; heora fēt bēoð swīðe hraðe blōd tō āgēotanne unþearfes for yflum willan.

7. And heora wegas bēoþ symle gedrēfede; hīe wilniað ealle mægne oþera manna unsælþa, and him cymð sylfum þæt ylce; ne sēcað hī nāne sibbe.

8. Nē Godes ege ne byð beforan heora mōdes ēagum. Hwī ne ongitað ealle þe unriht wyrcað,

9. þā þe wilniað fretan mīn folc swā ænne hlāf, þā ne clypiað tō Gode mid gōdum weorcum, hwī ne ongitað hī þæt him cymð, þonne hī læst wēnað, ege and ungelimp?

10. Hw̄ ne ongitað hī þæt God byð mid þām rihtwisran folce? Hwī gedrēfe gē mīnes yrminges geþeaht? for ðām God ys mīn geþeaht.

Text. 3. *MS.* geseo (*first e above the line*). — 9. *Th.* hlāf (*for hlaf*). — 10. *MS.* mine yrminges, *Th.* mines yrminges.

11. Hwā ārist elles of Syon tō þæm þæt hē sylle Israelum hælo, būtan þū, Drihten, þe āfyrst hæftnȳd of þīnum folce?

12. Blissie nū, Iacobes cyn, and fægrian Israele.

PSALMUS XIV

VERBA POPULI IN CAPTIVITATE BABILONIS [OPTANTIS] REDDITUM
AD PATRIAM

Dauid sang þysne ¹ fēowertēoðan sealm, þā hē ādrifen wæs of his earde; wiscete þæt hē mōste eft tō cuman. And swā dyde Israela folc, þā hie on hæftnȳde gelædde wæron of Hierusalem ² tō Babilonia. And swā dēð ælc rihtwis man, þonne hē þysne sealm singð; wilnað him sumere ³ rōthwile on þissere ⁴ worulde, and *ece* ⁵ reste æfter þisum. And swā dyde Crīst, þā hē hine sang ⁶; seofode his earfoðu ⁷ tō Drihtne.

1. Drihten, hwā eardað on þīnum temple, oððe hwā mōt hine gerestan on þæm hālgan munte?

2. Þā andswarode Drihten þæs wītgan mōde þurh onbryrdnesse þæs Hālgan Gastes; and cwæð sē wītga, Ic wāt, þeah ic āhsige, hwā þær

Text. 12. *MS.* Blissie (*the rubricator has omitted B, and by mistake inserted A after hæft- in the preceding verse*).

Ps. xiv. Argumentum. (a) Verba populi in captivitate Babylonia (*B, T, Babyloniae*) optantis reditum ad patriam enumerantisque quibus meritis quis ad hanc pervenire queat. (b) Aliter, quia lex tota decalogo concluditur, *decemplices* (*P, B, T, decem exempli, but Arnobius, decemplices*) Christi formas expressit, quibus ea docuisse quae fecisse monstratur (*P, B, monstrantur*).

Introduction. ¹ *V*, þysne; ² ieru[salem]; ³ sumre; ⁴ [þi]sse; ⁵ *MS.* *Th.* ec; ⁶ *MS.* sang (*above the line*); ⁷ *Th.* earfoðum.

earðað: sē þe in gæð būtan wamme, and wyrçð rihtwīsnese.

3. And sē þe sprycð rihtwīsnese mid his tun-
gan, and næfð nān fācn on his mōde;

4. nē his nȳhstan nān yfel ne dēð, nē nān edwit
ne underfēhð wið his nȳhstan.

5. And sē þe þone āwyrġdan for nāwuht hæfð;
and sē þe þone rihtwīsan weorþað, þone þe
Godes ege hæfð.

6. Sē þe his nȳhstan swereð, and hine mid
trēowum ne beswicð; and sē þe his feoh tō
unrihtum wæstmsceatte ne syleð, nē nānes
fēos ne wilnað æt þām unscyldigan onfōn.

7. Sē þe þus dēð, ne wyrð hē næfre āstyred nē
scynd on ēcnesse.

PSALMUS XV

VOX CHRISTI AD PATREM; EZECHIAS ORAVIT DOMINUM IN
EGRITUDINE

þone fiftēoðan sealm Daudid sang be his earfoðum,
ægðer ge mōdes ge lichaman. And eft swā ilce Ezechias
hine sang be his mettrumnesse; wilnode him tō Gode
sumre frōfre. And swā dēð ælc rihtwīś mann¹ þe hine
singð², on his earfoðum. And swā dyde Crīst, þā hē
hine sang.

Text. 5. *MS.* weorþað (*r above the line*).

Ps. xv. Argumentum. (a) Ezechias in aegritudine Dominum de-
precatur, et in uitae suae reparatione gratulatur, et quod humanarum
rerum non sit egens exponitur. (b) Item, uox Christi ad Patrem.

Introduction. ¹ *V*, man; ² *MS.* singð (*ð above the line*).

1. Gehealde mē, Drihten, for þām ic hopige tō ðē. Hū ne sæde ic þē, Drihten, þæt þū eart mīn God; for þām *þū mē* eall þā good sealdest þe ic hæbbe, and þē heora nān *nȳd þearf* nis eft on mē tō *nimenne*.

2. Drihten gefylde ealne mīnne willan, and mē forgeaf þæt ic mōste ofercuman þā þēoda þe mē ungeðwære wæron, and heora hergas tōweorpan æfter mīnum āgnum willan.

3. Heora unmiht and heora untrymð is swīðe *gemanigfealdod*; nū swȳðe hraðe hī forwurðað.

4. Ne gaderie ic nān folc tō unrihtum gewinne, swā swā hī dōð; nē ic ne clypige tō heora godum, nē tō heargum ne gebidde mid mīne mūðe.

5. For þām þū, Drihten, eart sē dæl mīnes yrfes, and sē calic mīnre blisse; and þū eart sē þe mē geednīwodeſt mīn rīce.

6. Þū gedydest þæt wē mætan ūre land mid rāpum, and mīn hlyt gefēoll ofer þæt betste; for þām is mīn land nū foremære and mē swȳðe unblēo.

7. Ic blētsige þone Drihten þe mē sealde and-git; ac þēah hē mē þāra ūterrena gewinna gefrēode, þēah winnað wið mē þā inran un-

Text. 1. *MS.* hine (*for þu me*), *Th.* þu me; *MS. Th.* nȳdþerf; *MS. Th.* nimenne. — 3. *MS. Th.* gemanigfealdod. — 4. *MS.* cic (*for second ic, with first c dotted for deletion*).

rihtlustas dæges and nihtes, þæt ic ne eom þeah
eallunga orsorh.

8. Ic ongite Drihten, and hē byð symle be-
foran þære ansýne mīnes mōdes; for þæm hē
bið simle on mīnum fultume, þæt ic ne bēo
eallunga oferswīðed.

9. For þæm þingum mīn mōd is gelustfullod,
and ic cýðe þā blisse on mīnre tungan, and on
þæm tōhopan ic mē syððan gereste.

10. For þæm þū ne forlætst mīne sǽwle nē
mīn mōd tō helle; nē þīnne gehālgodan ne
lætst forrōtīan nē forweorðan.

11. þū mē gedydest lifes weg as cūðe, and ge-
fylst mē mid gefēan beforan þīnre ansýne; for
ælc riht lustbærnes cymð þurh þīnne fultum
þæm þe hēo cimð on ēcnesse.

PSALMUS XVI

CHRISTUS DE IUDÆIS DICIT AD PATREM

Dauid sang bysne syxtēoþan sealm, and hine geornful-
lice gebæd on þisum sealm tō Drihtne, and hine unscyl-
digne cýðde wið þā his fýnd þe his ēhton būtan scylde.
And swā dōð ealle þā rihtwisan þe þisne sealm singað;
ymb þæt ylce hī hine singað. And swā dyde Crist be
Iudeum.

Ps. xvi. *Argumentum.* (a) Deprecatur Dominum Dauid ut se
deuotum cor habentem auditu dignum faciat; quem inimici gratis
impugnabant. (b) Aliter, Christus de Iudæis dicit ad Patrem.

Introduction. V, all lost.

1. Gehȳr, Drihten, mīn gebed, and ongit mīne rihtwīsnese.

2. And onfōh mid þīnum ēarum mīn gebed; for þon þū wāst þæt ic būtan fācne tō þē cleopige. Beforan ðē sȳ sē dōm betwuh mē and him; ge-sēon mīne ēagan þone rihtan dōm betwuh ūs.

3. Þū hæfst āfandod mīn mōd, and þū cōme † tō mē on niht and mē gemēttest unrōtne, and mē sude mid þām fȳre monegra earfoða, swā swā gold oþþe seolfor; and þū ne fundest on mē nān unriht wiþ hī.

4. Nē ic furðum nānum menn ne sæde eal þā earfoða þe hī mē dydon; for þām wordum þīnra weolora ic geþolode hearde wegas and *manigfeald* earfoðu.

5. Geriht, Drihten, mīne stæpas on þīne wegas þæt ic ne āslīde þær þær ic stæppan scyle.

6. For þām ic clypige symle tō þē, for þām þū symle mē gehȳrdest; onhyld nū þīne ēaran tō mē, and gehȳr mīn word.

7. Gewundra nū, and geweorða þīne mildheortnesse on mē, þū þe symle gehælst þā þe tō ðē hopiað, and hī gehyldst wið þā þe winnað wið þīnne willan.

8. Geheald mē, Drihten, and beorh mē, swā

Text. 2. *MS.* mine eagan þon, *Th.* þīne eagan þone. — 3. *MS.* come come (*repeated*), *Th.* come. — 4. *MS.* manigfald, *Th.* -feald.

swā man byrhð þām æplum on his ēagum mid his bræwum ; gehȳd mē under þīnra fīðera sceade wið þāra unrihtwisena ansȳne þe wilniað þæt hī mē fordōn.

9. Mīne fȳnd mē ymbhringdon ūtan on ælce healfe, and hī habbað ealle heora fætnesse and heora tōhopan and heora weolan swīpe orsorhlice ūtan bewunden, and sprecað nū for þi swīðe ofermōdlice.

10. Hȳ habbað mē swȳðe forsewenlice ūtan ymbstanden ; þā ēagan heora mōdes habbað geteohhad þæt hī mē gebȳgen oð eorðan.

11. Hȳ sætiað mīn, and sittað swā gearwe swā sē lēo dēð tō þām þe hē gefōn wyle, and swā swā his hwelp byð gehȳd æt þære sæte.

12. Āris, Drihten, and cum tō mē ær ær hīe cumen, and gehwyrfe hī fram mē, and āhrede mīne sāwle æt þām unrihtan wisan, and of þære wræce mīnra fēonda ālȳs mē mid þīnre handa and mid þīne mægene.

13. Drihten, gedō þæt heora menigo sȳ lāsse þonne ūre fēawena nū is, and tōstencte hī geond eorþan libbende of þis lande ; gefȳl hīe nū mid þære wītnunga þe þū lange gehȳd hæfdest, and þeah him geteohhod.

Text. 8. *MS.* eagum (e above the line). — 9. *MS.* be (before ymbhringdon, but marked for deletion). — 11. *MS.* Th. seo leo. — 12. *Th.* ær (for ær ær) ; *MS.* mira, *Th.* minra.

14. Weorþen hī swā geðræste mid hungre, þæt hī eton swýnen flæsc, þæt Iudeum unālyfedlic ys tō etanne, and þæt þæt hī læfon healdan heora bearnum and heora bearna bearnum.

15. Ic þonne rihtwis mē oðýwe beforan þínre ansýne, and bēo þonne gefylled calles goodes, þonne mē byð *æteawed* ðin wuldor.

PSALMUS XVII

[DAUID DICIT IN SIMILITUDINEM CHRISTI] IN PASSIONE IN INFERNO
CONSTITUTI AD PATREM

Dauid sang þysne ¹ seofontēoþan scalm lýtle ær his ende, ymb swýðe ² lang þæs þe hine God ālysed hæfde, ægðer ge æt Sawle ge æt callum his fēondum. And swā dēð ælc þæra þe hine singð; þancað Gode his mundbyrde, þonne hē hine of hwylcum ³ earfoðum ālysed hæfð, oþþe hine ⁴ oððe þone ⁵ þe hē hine fore singð. For þæm ylcan ⁶ hine sang Crīst, þonne ⁷ hē ālysed wæs fram Iudea ēhtnesse.

1. Ic þē lufige, Drihten, for þæm þū eart mīn mægen; Drihten, þū eart mīn trymenes and mīn friðstōw.

Text. 14. *MS.* æeawed, *Th.* æteawed.

Ps. xvii. Argumentum. (a) Hunc psalmum Dauid prope ultimum uitæ suæ tempus, ut ipse titulus indicat, pro gratiarum actione cantauit. (b) Aliter, Dauid dicit in similitudinem Christi in passione in inferno constituti ad Patrem; in (*P.* *om.* in) Ioanne.

Introduction. ¹ *V.* þisn[e]; ² swiðe; ³ hwilcum; ⁴ *om.* oþþe hine? (*cf. length of adjoining lines*; hine of hwilcum [earfoðum] / alysed hæfð [oððe hine oþþe þone þe] / he hine fore sin[gð for þæm]); ⁵ *MS.* *Th.* þæne; ⁶ *V.* ilcan; ⁷ þa.

2. þū eart mīn ālȳsend and mīn God and mīn gefultumend; tō þē ic hopige.

3. þū eart mīn scyldere, and sē horn mīnre hælo; þū eart mīn *fultumend*; herigende ic clypige tō þē, Drihten, and fram mīnum fēondum ic weorðe āhredd.

4. Mē ymbhringdon sār and sorga and grānung ful nēah oð dēað; and gēotende strēam unriht-wisnessa mīnra wiðerweardra mē gedrēfdon.

5. Mē ymbhringdon sār and manigfeald wītu ful nēah anlic helle wītum, and dēaðes grynū mē gefēngon; and on eallum mīnum earfoðum ic clypige tō Drihtne, and tō mīnum Gode ic cige.

6. And hē gehȳrde of his þām hālgan temple mīne stemne, and mīn gehrōp cōm beforan his ansȳne, and ēac on his ēaran hit ēode.

7. And āstyred wæs and ācwacode sēo eorðe mīnra fēonda, and sē grundweall þāra munta wæs tōhrēred, þæt is þæt mægen mīnra ofer-mōdena fēonda; hȳ wæron āstyrede, for þām him wæs God yrre.

8. For þām āstāh smēc for his yrre, and fȳr blysede beforan his ansȳne.

9. Glēda wæron onælde fram him; hē onælde heofonas, and āstāh mē on fultum; and sēo

Text. 3. *MS.* fultumen, *Th.* fultumend. — 5. *MS.* to (*before* minum, *above the line*).

eorðe wæs gesworcen and āðȳstrod under his fōtum.

10. And hē āstāh eft ofer cherubin, and hē flēah; and hē flēah ofer winda fīðeru.

11. And lēt [þȳstru] *betwux* him and mīnum fēondum þæt hē [wæs] nāfre gesewen fram him, and hē wæs þēah swīðe lēoht on his temple; þā hangode swīðe þȳstru wæter on þām wolcnum and on þære lyfte.

12. And þā urnan swā swā *ligetu* beforan his ansȳne; and hē gemengde hagol and fȳres glēda.

13. And worhte þunorrāda on heofonum; and sē hȳhsta sealde his stemne.

14. Hē sende his *strælas* and hī tōstencte, and gemanigfealdode his ligeta and gedrēfde hig mid þȳ.

15. And eorðan wæter ūt flēowan, and sēo eorðe wæs āstyred, and on manegum stōwum gehrōpen,

16. for þīnum þrēan and for þīnum yrre.

17. Drihten sende of his hēanesse, and āhredde mē æt þām ofermætum wæterum,

18. and of mīnum strengestum fēondum, and for eallum þām þe mē hatedon; for þām hig wæron gestrangode ofer me.

Text. 11. *MS.* *Th. om.* þȳstru; *MS.* betwū, *Th.* betwux; *MS. Th. om.* wæs. — 12. *MS.* litegu, *Th.* ligetu. — 14. *MS.* stræ, *Th.* strælas. — 17. *Th.* heannesse. — 18. *Th.* hi (*for* hig).

19. Hie mē bregdon swiðe swiðlice on þām dagum þe ic geþræsted wæs, and Drihten wæs geworden mīn scyld, and hē mē gelædde on rymet of mīnum nearonessum, and gedyde mē hālne, for þām hē mē wolde.

20. And hē mē geald æfter mīnre rihtwīsnesse; and æfter þære unscæðfulnesse mīnra handa hē mē geald.

21. For þām ic hēold Godes wegas and his bebodu; and ic ne dyde ārlēaslice nē unhȳrsumlice wið mīnne Drihten.

22. For þām ealle his dōmas bēoð symle beforan mīnre ansȳne; and his rihtwīsnessa ic ne āwearp fram mē.

23. For ðī ic weorðe unwemme beforan him; and ic mē behealde wið mīn unriht.

24. And mē gylt Drihten æfter mīnre rihtwīsnesse, and æfter þære unscæðfulnesse mīnra handa beforan his ēagum.

25. Ac bēo þū hālig, Drihten, wið þā hālgan, and unsceðfull wið þā unsceðfullan, and gecoren wið þā gecorenan, and hwyrf þē wið þā forhwyrfdan.

26. For þām ic wāt þæt þū symle ēadmōd folc gehælst; and þā ēagan þāra *ofermōdena* ðū geēaðmētst.

Text. 25. *MS.* unsceðfullan (c above the line). — 26. *Th.* gehælpst (*for* gehælst); *MS.* ofermodenena, *Th.* -modena.

27. For þām þū onǣlest mīn lēohtfæt; Drihten, mīn God, onlȳht mīne þȳstru.

28. For þām ic weorðe fram þē ǣlysed æt costingum, and þurh mīnes Godes fultum ic ūt gange ofer mīnre burge weall, þēah hēo sȳ ūtan bebringed mid mīnum fēondum.

29. Drihten, mīn God, unwemme synt þīne wegas; Godes word synt āmered on fȳre; hē is gefripiend ǣlces þāra þe him tō hopað.

30. Hwylc ys God, būtan ūran Gode? oððe hwylc Drihten, būtan ūrum Drihtne?

31. Sē God mē gegyrde mid mægnum and mid cræftum, and gesette mīne wegas *unwemme*.

32. Hē gedyde mīne fēt swā gerǣde swā swā heorotum, and mē gesette ofer hēanesse.

33. Hē gelærde mīne handa tō gefeohte; and hē gedyde mīne earmas swā strange swā ærene bogan.

34. And þū, Drihten, sealdest mē gescyldnesse þīnre hǣlo; and þīn swiðre hand mē underfēng, and þīn lār mē getȳde.

35. Þū gebræddest mīne stæpas under mē þæt mīne fēt ne slideredon.

36. Ic ēhte mīnra fēonda, and ic hīe gefēng, and ic ne geswāc ær hīe forwurdon; ic hīe gebigde þæt hīe ne mihton gestandan ongēan mē, ac fēollon under mīne fēt.

Text. 31. *MS.* *Th.* *unwemme.* — 33. *Th.* *ærenne.*

37. þū mē begyrdest mid mægenum and mid cræftum tō wīge.

38. þū gedydest mē underþēodde þā þe wið mē ūpp ārison; and mīnra fēonda bæc þū onwendest tō mē, and mē hine gescaldest; and þū tostenc-test þā þe mē hatedon.

39. Hȳ clypodon, and næs þāra þe hig gehælde; hȳ clypodon tō heora godum, and hȳ noldon gehȳran.

40. For þām ic hī tōdælde swā smæle, and swā swā dūst beforan winde, and hī ādīlgode, swā swā wind dēð dūst on herestrætum.

41. Gefriða mē, Drihten, wið þises folces un-hȳrsumnesse; for þām þū mē gesettest him tō hēafde, and ēac oðrum ðēodum.

42. And þæt folc mē þēowode þæt ic nǣfre ne cūðe; hȳ onhyldan heora ēaran tō mīnum wordum and gehȳrdon mē.

43. Ac þā ælðēodgan bearn mē oft lugon; and þēah hī forealdedon on mīnum ðēowdōme, hȳ healtodon on heora wegum; for þām hī hyra willum ne hēoldon Iudea æ.

44. Mīn Drihten leofað symle, and hē byð symle geblētsad, and hē is ūp āhafen, Drihten mīn Hælend.

45. þū eart sōð God; þū þe mē sealdest þæt ic

Text. 43. *MS.* oft lugon (t above the line), *Th.* oflugon, (*Notes*) oft lugon.

meahte swylc wite dōn mīnum fēondum, and
mē swylc folc *under þýdest*.

46. þū eart mīn ālýsend fram þām þēodum ðe
wið mē yrsiað, and mē ūpp āhefst ofer ðā þe
ārison wið mē; and fram þām unrihtwisan were
þū mē ālýsdest.

47. For þām ic ðē andette, Drihten, beforan
folcum; and on þīnum naman ic singe sealmas.

48. Gemycla nū and gemonigfealda þā hælo
þæs cynges ðe ðū gesettest ofer folcum; and dō
mildheortnesse þīnum gesmyredan Dauide and
his cynne on ēcnesse.

PSALMUS XVIII

DAVID DICIT DE ADVENTU CRISTI

Ðysne eahtatēoðan sealm *David*¹ sang Gode tō þan-
cunga his mislicra and manigfealdra gesceafta ðe hē
gescēop mannum tō ðēowian, ne for ðý þæt þā men
sceoldon him ðēowian; be þæm hē cwæð:

1. Heofonas bodiað Godes wuldor, and his hand-
geweorc bodiað þone rodor.

Text. 45. *MS.* *Th.* underþydes. — 48. *Th.* gemicla; *MS.* ða
ðu, *Th.* ðe ðu; *Th.* (*Notes*), *wrongly reads* cyn (*for* cynne).

Ps. xviii. *Argumentum.* (a) Adprobatur in hoc psalmo pro-
uidencia Dei, qui ex hoc ipso multam hominum curam se habere
monstravit, dum (*B*, *T*, cum) ita elementa a se creata componit
ut per (*P*, post *corrected to* per, *B*, *T*, post) ipsa possit agnosci
(*M*, cognosci). (b) Item, propheta de adventu Christi dicit; in
Matthaeum.

Introduction. *V*, all lost. ¹ *MS.* *Th.* Dauid.

2. Sē dæg segð þām oðrum dæge Godes wundru,
and sēo niht þære nihte cȳð Godes wīsdōm.
3. Nis nān folc on eorðan nē nān mennisc
geþeode þe ne *gyrre* mistlica Godes gesceafta.
4. Ofer ealle eorðan færð heora stemn; *ofer*
ealle eorðan endas heora word.
5. Drihten timbrede his templ on þære sunnan;
sēo sunne ārist swīðe ær on morgen ūp, swā
swā brȳdguma of his brȳdbūre.
6. And hēo yrnð swā egeslice on hyre weg swā
swā gigant yrnð on his weg; hēo stihð oð þæs
heofenes hēanesse and þanon āstihð, and swā
yrnð ymbūtan oð hēo eft þyder cymð; ne mæg
hine nān man behȳdan wið hire hæto.
7. Godes æ is swīðe unleahtorwyrðe, for þæm
hēo hwyrð manna mōd and heora sāwla tō Gode;
Godes bebod is swīðe getrȳwe; Godes rihtwīs-
nessa synt swīðe rihta, for ðæm hȳ geblissiað
manna heortan; Godes bebod is swīðe lēoht,
hit onliht þā ēagan, ægþer ge mōdes ge licha-
man.
8. Godes egē is swīðe hālig, hē þurhwunað ā
worlda world; Godes dōmas synt swīðe sōðe,
hī synt gerihtwisode on him sylfum.
9. Hȳ synt mā tō lufianne þonne gold oððe

Text. 3. *MS.* Th. *gyre.* — 4. *MS.* fer (*for second ofer*), Th. *ofer.* — 6. *MS.* gigant (*glossed* gigent). — 7. Th. rihte forðæm he.

dēorwurðe gimmas; and hī synt swētran ðonne hunig oððe bēobrēad.

10. For þæm ðin ðēow hī hylt; on heora gehyldnesse is mænig edlēan.

11. Hwā ongyt his uncysta? from þæm ðe mē beholen synt geclænsa mē, Drihten, and from ælðēodegum fēondum spara mē þinne ðēow, Drihten.

12. Gif mīne fynd ne rīcsiað ofer mē, þonne bēo ic unwemme, and bēo geclænsod from þæm mæstum scyldum. Ac gif hī mē ābysgiað, þonne ne mæg ic smēagan mīne unscylda, nē ēac ðinne willan ne mæg smēagan tō wyrcanne.

13. Gif ðū mē þonne fram him ālȳst, ðonne sprece ic þæt þē līcað, and mīnes mōdes smēaung byð symle beforan ðinre ansȳne.

14. Drihten, þū eart mīn fultum and mīn ālȳsend.

PSALMUS XIX

ITEM, CHRISTO EUNTI AD CRUCEM DICIT ECCLESIA

Dauid sang þysne nigontēoðan¹ sealm, and sǣde on ȳæm² sealme hū his folc him fore gebǣde³ on his earfoðum. And ēac Ezechias⁴ folc gebæd for hine, þā hē wæs beseten

Ps. xix. *Argumentum.* (a) Pro Ezechia rege suo populus pariter ab Assyriis obsessus (*P*, obsensus, *marked for correction*) orat. (b) Aliter, propheta operantem hortatur. (c) Item, Christo eunti ad crucem dicit ecclesia, ut Arnobio placet.

Introduction. ¹ V, nyganteoða[n]; ² þam; ³ [ge]bæd; ⁴ ezechies.

mid his fēondum on þære byrig. And swā dōð ealle Crīstene men þe þysne ⁵ sealm singað; hȳ hine singað for heora kyningas.⁶ And ēac þā apostolas hine sungon be Crīste, þā hine man lādde tō rōde.

1. Gehȳre ðē Drihten on þæm dæge þīnra earfoða; gefriðie þē sē nama Iacobes Godes.

2. And onsende þē fultum of his þām hālgan temple, and of Sion gehæle ðē.

3. Gemyndig sȳ Drihten ealra þīnra offrunga; and þīn ælmesse sȳ andfengu.

4. Gylde þē Drihten æfter ðīnum willan; and eall ðīn geðeaht hē getrymie.

5. Þæt wē mōton fægñian on ðīnre hælo, and on ðæm naman Drihtnes ūres Godes wē sȳn gemyclade.

6. Gefylle, Drihten, eall þīn gebedu; nū wē ongitað þæt Drihten wile gehælan his þone gesmyredan and þone gehālgodan, and hē hine gehȳrð of his þām hālgan heofone; swiðe mihtig is sēo hælo his ðære swȳðran handa.

7. On rynewænum and on horsum ūre fȳnd fægñað and þæs gilpað; wē þonne on þæm naman Drihtnes ūres Godes ūs micliað.

8. Hȳ synd nū gebundne, and hī āfēollon; and wē sōðlice ārison, and synt ūpp āhafene.

9. Drihten, gehæl ūrne kyning; and gehȳr ūs on ðæm dæge þe wē ðē tō clypiað.

Introduction. ⁵ V, þisne; ⁶ cyn[ingas].

Text. 6. MS. swȳðan, Th. swȳðran.

PSALMUS XX

DE EZECHIA CANITUR, CAECIS ASIIRIIS ET INFIRMITATE CURATA

Dysne twentigoðan sealum Daid sang be him sylfum; and eac witegode¹ be Ezechie þæm kinge.² And ælc folc þe hine singð hine singð³ for heora kyning.⁴ And ealra mæst Daid witegode⁵ on þæm sealme be Crīste.

1. Drihten, on ðinum mægene nū blissað ure kyning, and for þīnre hælo hē fæгнаð swiðe swiðlice.

2. For ðæm þū him sealdest his mōdes willan; and þæs þe hē mid his weolorum wilnade, þæs þū him ne forwyrndest.

3. Mid þære swētnesse þīnra blētsunga þū wære hrædra tō his fultume þonne hē wēnde; þū sendest his hēafod kynegold, mid dēorwyrpum gimumm āstæned.

4. Hē bæd langes līfes, and þū hit him sealdest ā worlða world.

5. Swiðe micel is his wul . . .

* * * *

Ps. xx. *Argumentum.* (a) De Ezechia canitur, caecis Assyriis et infirmitate curata.

Introduction. ¹V, om. witegode; ²[þ]am cyng; ³Thorpe and Tanger, om. hine singð (second time), so V? (cf. length of adjoining lines: [Ezechie þ]am cyng and / [ælc folc þ]e hine singð / [for heo] ra cyng and ealra . . .; ⁴V, cyng; ⁵witigade.

Text. 5. MS. fol. 20 ends with wul-; here a fol., containing the remaining portion of this psalm and the Introduction of the next, has been cut out of the MS.

PSALMUS XXI

VOX CHRISTI AD PATREM IN CRUCE ELEVATI

Disne ān a [nd twenti] gupan sealm [David sang], bidding [e tō Dryhtne and seo] figende b [e his earfoðsum and] b [e] his f [ēondum. And swā] d [ēð æl] c man p [e hine] singð; be his fēo [ndum] hē hine singð. And [swā] dyde Cris [t] be Iudeum.

1. Drihten, Drihten, mīn God, beseoh tō mē; hwī forlēte þū mē swā feor mīnre hǣlo?
2. Ic clypige dæges and nihtes tō ðē, and andette mīne scylda, and seofige mīn ungelimp, and þū hit ne gehyrst; ac ne understand þū hit mē tō unrihtwīsnesse, for ðæm ic þē nāne oðwīte þæt þū mē ne gehyrst, ac mīnum āgnum scyldum ic hit wīte.
3. Ðū wunast on hālgum stōwum, Drihten, Israela lof; tō þē hopedon ūre fæderas, hī hopedon tō þē, and þū hī ālȳsdest.
4. Hȳ clypodon tō ðē, and hī wurdon for ðī gehǣlde; hī hopedon, and hī þæs ne sceamode.
5. Ic eam wyrme gelicra ðonne men, for þām ic

Ps. xxi. *Argumentum.* (a) Rogat Dominum Dáuid factione Absalom (B, T, Absalon) laborans. (c) Aliter, Iudaei de Hester (M, Esther) hunc psalmum putant esse cantatum, quod uidelicet ipsius periculo et intercessione apud regem sit populus Israel a morte laxatus. (Rubric. MS. elevatum).

Introduction. MS. all lost; text supplied from V and by conjecture.

Text. 2. Th. (Notes), wrongly reads dægas (for dæges).

eom worden mannum tō *leahtrunge* and tō for-
sewenness; and ic eom üt āworpen fram him
of heora gesomnunga, swā þēs wurm.

6. Ælc þæra þe mē gesyhð, hē mē ʿforsyhð and
onscunað; hī sprecað mid heora welerum, and
wecgað heora hēafdu, and cweðað,

7. Hē hopode tō Drihtne, ālȳse hē hine; nū hē
gealp þæt hē hine lufode.

8. Drihten, þū eart sē þe mē gelæddeð of mīnre
mōdor innoðe; þū wære mīn tōhopa, syppan ic
fram mīnre mōdor brēoston gelæd wæs; þīnre
gȳmenne ic wæs beboden; syððan ic of hire
innoðe ēode, þū wære mīn God.

9. Ne gewīt þū fram mē; for þām mē synt ear-
foðu swȳðe nēh, and nis nān oþer þe wylle oððe
mæge mē gehelpan.

10. Mē ymbhringdon swīðe mænige calfru, þæt
synt lȳtle and nīwe fȳnd; and þā fættan fēaras
mē ofsæton, þæt synd strengran fȳnd.

11. Hī tōdydon heora mūð ongēan mē, swā swā
lēo þonne hē gēonað and grymetað and gefēhð
þæt þæt hē wyle; eal mīn mægen is tōstenced and
tō nāuhte worden, swā swā þæt wæter þæt *þe* byð
ūt āgoten.

12. Mīn heorte and mīn mōd is gemolten, swā
þæt weax, on innan mē.

Text. 5. *MS.* leahtungre, *Th.* leahtrunge. — 6. *MS.* for for-
syhð (*repetition of for*), *Th.* forsyhð. — 11. *MS.* *Th.* tostenged
(*for tostenced*); *MS.* þæt he byð, *Th.* þæt byð (*Errata, þe byð*).
— 12. *MS.* þær, *Th.* þæt.

13. And mīn mægen ys forsearod, swā swā læmen crocca, and mīn tunge ys gecleofoð tō mīnum gomum, and tō dēadum dūste ful nēah mīne fr̃nd mē geworhton.

14. For ðan mē ymbhringdon swiðe mænige hundas; and sēo gegaderung þāra āwyrgedra mē ofsæton.

15. H̃y þurhdulfon mīne handa and mīne fēt, and gerimde eall mīn bān, þæt ys mīn mægn and mīne getr̃wan fr̃nd þām ic getruwode swā wel swā mīnum āgenum limum.

16. H̃y mīn hāwodon and mē behēoldon; and gedældan him mīn hrægl and þæt tōhlutan.

17. Ac, lā Drihten, ne āfyr þinne fultum fram mē, ac lōca tō mīnre generenness.

18. Āhrede mīne sāwle æt heora sweordum; and of þæs hundes handa mīn lif.

19. Gefriða mē of þæs lēon mūðe; and of þām hornum þāra ānhyrna gefriða mē yrmīng.

20. Ic þonne bodie þinne naman mīnum brōðrum; on midre heora gesomnunge ic þē herie, and cweþe tō him,

21. Sē þe Drihten ondræde herie hine, eall Iacobes cynn.

22. Ondræde hine eall Isracla cynn, for þām hē

Text. 13. MS. [A]nd min mægen ys (*first written, by mistake, in the line above, then partially erased and rewritten in its proper place*). — 16. Th. me (*for min*).

nā forsyhð nē ne āwyrpð earmra manna gebeda,
nē hē his andwlitan ne āwende fram mē; ac
þonne ic clypode tō him, þonne gehȳrde hē mē.
23. Beforan þē byð mīn lof on þære myclan cyr-
can; ic gylde mīn gehāt Drihtne, beforan þām
þe hine ondrædað.

24. Þonne etaþ þā þearfan and hī bēoð gefyllede;
and heriað þonne Drihten þā þe hine sēcað.

25. And heora heortan onfōð mægene and lib-
bað ā worlda world; þonne gemunan þæt eall
eorðgemæru, and gecyrrað ealle tō Drihtne.

26. And gebiddað hȳ tō him ealle þēoda and ælc
cynn; for þām ðe Drihtnes synd þā rīcu, and hē
wylt ealra þēoda.

27. Hȳ etað, and hȳ gebiddað ealle þā welegan
geond þās eorþan; beforan his ansȳne cumað
ealle þā þe on eorðan āstigað.

28. And mīn sāwl him leofað, and mīn sǣd him
þēowað.

29. And hȳ bodiað Drihten, ūre cyn þæt æfter
ūs cymð; and heofonas bodiað his rihtwīsnesse
þām folcum þe þonne bēoð ācende, þā worhte
Drihten.

PSALMUS XXII

Dauid sang bysne twā and twenteogehan sealm, þā hē witegode be Israela folces frēodōme, hū hȳ sceoldon bēon ālād of Babilonia þēowdōme, and hū hȳ sceoldon Gode þancian þāra āra þe hȳ be wege hæfdon hāmweardes ; and ēac be his āgenre gehwyrftnesse of his wræcsiðe. And ælc þāra ðe hine singð, hē þancað Gode his ālȳsnesse of his earfoðum. And swā dydon þā apostolas and eall þæt Crīstene folc Crīstes æriste.¹ And ēac þanciað Crīstene men on byson² sealme heora ālȳsnesse³ of heora scyldum æfter fulluhte.

1. Drihten mē ræt, ne byð mē nānes gōdes wan ; and hē mē geset on swȳðe good feohland.
2. And fēdde mē be wætera staðum ; and mīn mōd gehwyrfde of unrōtnesse on gefēan.
3. Hē mē gelædde ofer þā wegas rihtwīsnesse, for his naman.
4. Þēah ic nū gange on midde þā sceade dēaðes, ne ondræde ic mē nān yfel ; for þām þū byst mid mē, Drihten.
5. Þīn gyrd and þīn stæf mē āfrēfredon, þæt is þīn þrēaung and eft þīn frēfrung.

Ps. xxii. *Argumentum.* (a) Reditum populi de Babylone prædicit, enumerans quantis redeuntibus in itinere solatiis usi sunt Dei, quanta post reversionem rerum ubertate donati. (b) Item, uox ecclesiæ post baptismum ; ad Hester (M, Esther). (c) Aliter, quia in xxi. psalmo habuimus tribulationem passionis, in xxii. lætitiā resurrectionis accepimus. (*Rubric, lacking.*)

Introduction. ¹ V, æristes ; ² bysan ; ³ [a]lȳsednæse.

6. þū gegearwodeſt beforan mē swiðe brādne
 bēod wið þāra willan þe mē hatedon.
 7. þū geſmyreſt mē mid ele mīn hēafod ;
 Drihten, hū mære þīn folc nū is, ælce dæge hit
 ſymblað.
 8. And folgie mē nū þīn mildheortnes ealle
 dagas mīnes lifes,
 9. þæt ic mæge wunian on þīnum hūse swiþe
 lange tiid oð lange ylde.

PSALMUS XXIII

VOX POPULI DE CAPTIUITATE BABILONIS

On þiſſum ¹ þreo and twentigoðan ſealme Daudi wite-
 gode and rehte ² mid hwylcum geeaſnungum gehwylc
 man hine mæg alýſan of hiſ earfoðum. And ēac hē wit-
 gode be Criſtes ſigefæſtneſſe, þā þā hē on heofonas aſtāh
 æfter hiſ æriſte. And ēac hē witgode be him ſylfum,
 hū hiſ ealdormenn ſceoldon fægſnian hiſ cymes of hiſ
 wræcſiðe.

1. Drihtnes ys eorðe and eall þæt hēo mid ge-
 fylð is ; and eall mancynn þe þær on eardað is
 Drihtnes.

Text. 6. *Th.* gearwodeſt.

Ps. xxiii. *Argumentum.* (a) Praedicatur populo, immo (B, imo)
 praecipitur, quibus uitae ſuffragiis ualeat de captiuitate Babylonia
 (B, T, Babylonica) laxari. (*Rubric.* MS. ad captiuitate, *Th.* ad
 captiuitatem).

Introduction. ¹ V, þyſum ; ² reahte.

Text. 1. MS. gefylð, *Th.* gefylð.

2. Hē gesette þā eorþan ofer þære sǣ, and ofer ðām eām hē hī gestaðelode.

3. Hwā is þæs wyrðe þæt [hē] āstige on Godes munt? oþþe hwā mōt standan on his hālgan stōwe?

4. Hē byð þæs wyrðe þe unscæðfull byð mid his handum and clǣne on his heortan; sē þe ne hwyrfd his mōd æfter idlum geþōhtum, and him mid weorcum fulgæð, þēah hī him on mōd cumen; nē nænne āð ne swerað tō beswice his nýhstan.

5. Sē þe swylc byð, hē onfēhð blētsunge fram Gode and miltse æt Drihtne Hælende.

6. Þyllic byð þæt cyn þe God sēcð, and þā þe sēcað þone andwlitan Iacobes Godes.

7. Undōð nū ēower geatu, gē ealdormen, and onhlidað þā ēcan geata; for þan þe in gæð sē kyning þe God gewuldrod hæfd and geweorðod. þā andswarode þæt folc and cwæð,

8. Hwæt is þēs wuldorfæsta kyning? Hit is ure hlāford, strang and mihtig, sē þe hæfde anweald on gefeohte.

9. Gedōð nū, ealdormen, ēowru geatu and onhlidað ēowre ēcan geatu; for þām þær inn gæð

Text. 2. *MS.* gestaðelode (second e changed from o, or vice versa). — 3. *MS.* Th. þær (for þæs); *MS.* Th. om. he. — 4. *MS.* Ne (illuminated N for H), Th. He. — 7. Th. eowre (for eower). — 9. Th. eowre (for eowru); *MS.* eow ge (for eowre), Th. eowre.

sē kyning þe God gewuldrod hæfð and ge-weorðod.

10. Hwæt is sē gewuldroda kyning? Hit is sē wuldorfæsta, sē þe God fore wyrð swylc wundru.

PSALMUS XXIV

VOX DAVID DE ADVENTU CRISTI

Dauid sang þysne ¹ fēower and twentigoðan sealm and hine þær on gebæd, þā hē tō þære reste becōm þe hē ær wilnode. And ēac hē witegode on þām sealme be þæs folces gehwyrfnesse of ² heora hæftnȳde, þā hī ³ on Babilonia gehæfte wæron; and swā ylce ⁴ bi ælcum rihtwisum, þonne hē ænige reste hæfð æfter his earfoðum ⁵; and ēac be Criste æfter ⁶ his æriste.

1. Tō þē ic hæbbe, Drihten, mīn mōd and mīne sāwle; Drihten, mīn God, tō þē ic hopige, and ic þæs nāfre ne sceamige.

2. Nē mīne fynd mē nāfre for ðȳ ne bysmrian; nē nān þæra þe tō þē hopað ne wyrð gescended.

3. Scamien heora ealle þā unrihtwisan þe idelnesse wyrcað; Drihten, gedō mē þīne wegas cūðe, and lær mē þīne paðas.

4. Geræd mē, and gerece on þīnre sōðfæstnesse, and lær mē, for þām þū eart Drihten mīn

Ps. xxiv. *Argumentum.* (a) Ex (P, et corrected to ex) persona populi in Babylone degentis oratio formatur.

Introduction. ¹ V, þiane; ² on; ³ þa þa hy; ⁴ [sw]a þæt [ylce]; ⁵ [ear]foðum; ⁶ MS. Th. be, V, æfter.

Hælend; ælce dæge ic anbīdige þīnes ful-
tumes.

5. Gemun, Drihten, þīnra miltsunga and þīnre
mildheortnesse þe fram fruman worlde wæs.

6. Þā scylda mīnes iugoðhādes ne gemun þū,
Drihten, nē huru þā þe ic ungewisses geworhte,
þæt synt þā þe ic wēnde þæt nān scyld nære;
ac for þīnre myclan mildheortnesse bēo þū mīn
gemyndig, Drihten.

7. For þām gesette God æ scyldiendum on heora
wegum, and geriht þā manðwæran on dōmum,
and him getæceð his wegas.

8. For þīnre gōdnesse, Drihten, þū eart swēte
and wynsum and ēac rihtwīs. Ealle Godes
wegas syndon mildheortnes and rihtwīsnes ælcum
þæra þe his æ sēcað and his bebodu lufiað.

9. Drihten, for þīnum naman bēo þū forgifende
mīne synna, for þy hī synt swyðe mycele.

10. Hwā hwylc mann swā Drihten ondræt, hē
him geset þā æ and him sylð þæt geþeaht on
þone weg þe heora ægðrum licað, ge Gode ge
ēac þām men.

11. His sāwl hī gerest sōfte on monegum
goodum, and his sād on ēce yrfeweardnesse
gesit eorðan.

12. Drihten is mægen and cræftig ælces þæra
þe hine ondræt, and hē him getæcð eallum his
willan.

13. Symle lōciað mīne ēagan tō Gode; for þām hē ālŷsð mīne fēt of gryne.

14. Gelōca tō mē, Drihten, and gemiltsa mē; for þām ic eom āna forlæten, yrmīng.

15. And þā earfoðu mīnre heortan synd swŷðe tōbræd and gemanigfealdod; gedō for þī, Drihten, þæt þū *mē* gefriðie æt mīnre nŷdþearfe.

16. Geseoh mīne ēaðmætto and mīne earfoða; and forgif ealle mīne scylda.

17. And geseoh ēac mīne fŷnd, for þām hī synt swŷþe gemanigfealdode; and geseoh hū unrihtlice hī mē hatiað.

18. Geheald mīne sāwle, and gefriða mē, þæt mē ne sceamie þæs þe ic tō þē clypige.

19. þā unsceðfullan and þā rihtwisan, þā þē begangað, cōman tō mē; wēndon þæt mē sceolde cuman sum fultum and sum frōfor fram þē, for þām ic symle þæs anbīdode and wilnode and wēnde æt þē, Drihten.

20. Gefriða me, Drihten, Israela God, of ealum mīnum nearonessum.

Text. 15. *MS.* lacks A of And; *MS.* mæ (*for me*), *Th.* me.
— 16. *Th.* Geseo. — 19. *MS.* sceolde (o above the line).

PSALMUS XXV

PROPHETA DE SE TESTATUR

Dauid sang þisne fif and twentigoðan sealme be his *unscyldignesne* ¹ wið his sunu and wið his geþeahteras þe hine on wöh lærdan. And eac hē wīt gode on þām sealme be þære unscyldignesne Israela folces wið Asirie, þā hī hȳ læddan on hæftnȳd tō Babilonia. And eac swā ylce ælc rihtwis man þe hine singð, hē hine singð be him sylfum and be þām þe hine unscyldigne dreccað. And swā dyde eac ² Crīst be Iudeum.

1. Dēm mē, Drihten, for þām ic eom unscyldig wið þās mīne fȳnd, and ic hopige tō Drihtne, and ic ne weorðe for þī geuntrumod.

2. Fanda mīn, Drihten, and smēa mīne geþōhtas.

3. For þan þīn mildheortnes is beforan mīnum ēagum, and ic symle tilode mid rihtwīsnesse þē and him tō līcianne.

4. Ne sæt ic nā on þære samnunge īdelra manna and unnytra; ne ic in ēode on þæt geþeah unrihtwȳrcendra.

5. Ac ic hatode þā gesamnunge unrihtwīsra; for þām ic nāfre ne teolade sittan on ānum willan mid þām ārlēasum.

6. Ac ic wilnode symle þæt ic āðwōge mīne

Ps. xxv. *Argumentum* (a) Ex persona captiuorum in Babylone, uerum sanctorum prophetice (B, T, prophetiae), carmen componitur, qui pro conscientiae bono captiuitatis resolutionem confidentius postulerent. (b) Aliter, propheta de se testatur.

Introduction. ¹MS. unscyldignesne, Th. unscyldignesne; ²MS. eac (above the line).

handa betwuh þām unscaððigum, þæt is þæt ic wære unscyldig betwuh him; þæt ic meahte hweorfan ymb þinne þone hālgan alter, Drihten.

7. And þær gehýran þā stemne þines lofes, and þæt ic mæge cýþan eall þín wundru.

8. Drihten, ic lufode þone wlite þines huses, and þā stowe þines wuldorfæstan temples.

9. Ac ne forlēos mīne sǽwle ongemang þām ǣrlēasum, nē mīn lif betwuh þām manslagum, þæra handa and þæra weorc syndon fulle unriht-wisnesse.

* * * * *

PSALMUS XXVI

EZECHIAS ASSIRIORUM MORTE LETIOR . . .

[*oran w*] . . . And *ēac h*] ē witegode [*on þām sealme*] be Ezechie þām c[*yning, hū*] hē scolde Gode þa[*ncian*] þære blisse þe hē [hæfde. And swā] ylce dēð ælc þæ[*ra þe hine*] singð, oððe for hi[*ne sylfne*] oððe for oðerne, [Gode hē þan] cæð þære blāsse þe hē hæfð; and *ēac witegode on þām seal*] me be Criste, h[*ū hē sceolde*] bēon ǣlyse[d].

Text. 6. MS. ymb (b above the line); Th. (Notes), reads þine (for þinne). — 9. MS. fol. 26^b ends with verse 9; the next fol., containing the remaining portion of this psalm and the Introduction of the next, has been cut out of the MS.

Ps. xxvi. *Argumentum.* (a) Ezechias Assyriorum morte laetior reddit Deo officia uotaque gratiarum. (b) Item, ad eos qui primum ingrediuntur in (T, ad) Dominicum: legendus ad Isaiam (B, T, Esaiam), Ecce qui seruiunt tibi bona manducabunt.

Introduction. MS. all lost; text, in part, supplied from V and by conjecture.

1. Drihten is mīn onlȳhtend and mīn Hælend ; hwæt þearf ic ondrædan ?
2. Drihten is scyldend mīnes līfes ; hwȳ sceal ic bēon āfærd ?
3. Þonne mē tō genēalæhton mīne fȳnd mē tō derianne, swylce hī woldon fretan mīn flæsc, þā þe mē swencton, hī wæron sylfe geuntrumode and gefeollon.
4. Þēah hī nū gȳt wyrceƿ getruman and scyld-ridan wið mē, ne byð mīn heorte nāwuhƿt āfæred ; þēah hī ārisan ongēan mē tō feohtanne, tō þām Gode ic hopie þe mē ær gefrēode.
5. . . . and gesēon Godes willan, and þone ongitan ; and hē mē gefriðie on his þām halƿan temple.
6. For þām hē mē gehȳdde on his temple, on þām yflan dagum hē mē gefriðode, on þām sceade his geteldes and his temples ; and hē mē āhōf ūpp on hēane stān.
7. And huru nū hæfð *mīn* hēafod ūpp āhafen ofer mīne fȳnd, for þæm ic ymbhweorfe *þīn* þæt hālige tempel, Drihten, and þær offrige on þīnum hūse þā offrunƿa ; sangas ic singe, and secge Gode lof.
8. Gehȳr, Drihten, mīne stefne, mid þære ic clypige tō þē ; gemiltsa mē, and gehȳr mē.

Text. 3. *Th* geneahlæhton. — 5. *MS.* no gap. — 6. *Th.* yflum ; *Th.* heanne. — 7. *MS.* miti (*for* mīn), *Th.* mīn ; *MS.* bi (*for* þīn), *Th.* þīn.

9. Tō þē cwyð mīn heorte, Ic sōhte þīne ansyne; ic sēce gýt symle, Drihten.

10. Ne āwend þū þīne ansyne fram mē; ne þē nǣfre yrringa ācyr fram þīnum þēowe.

11. þū eart mīn fultumend, Drihten; ne forlæt mē, nē ne forseoh mē, Drihten, mīn Hælend.

12. For þām mīn fæder and mīn mōdor mē forlēton, ac Drihten mē ne forlēt.

13. Gesete mē æ, Drihten, on þīnum wege, and gerece mē on rihtne pæð fore mīnum fēondum.

14. And ne syle mē tō þāra mōdes willan þe mīn ēhtað; for ðām ārison ongēan mē lēase gewitnessa, and heora lēasung wæs gecyrred tō heom sylfum.

15. Ic gelyfe þæt ic gesēo Godes good on libbendra lande.

16. Hopa nū, mīn mōd, tō Drihtne, and gebīd his willan, and dō esnlīce, and gestapela and gestranga þīne heortan, and gēþola Drihtnes willan.

Text. 13. *MS.* rihtne (n above the line).

PSALMUS XXVII

VOX CHRISTI AD PATREM DE IUDAEIS

Dauid sang þisne seofon and twentigoþan sealme: on þæm¹ sealme hē was cleopiende² tō Drihtne; wilnode þæt hē hine ārette and gefriðode wiþ eallum earfoðum, ægðer ge mōdes ge lichaman, and wið ealle his fýnd gescyldre, ge wið gesewene ge wið ungesewene. And ēac *Ezechias*³ on þām ylcan sealme hine gebæd þæt hine God ālȳsde, ægðer ge æt his mettrumnesse ge æt his fēondum, swā hē þā dyde. And þæs ylcan wilnað ælc [*þæra*⁴] þe hine singð,⁵ oþþe for hine sylfne oððe for oþerne. And swā ylce dyde Crīst, þā þā hē þysne sealm sang.

1. Tō þē ic hopige, Drihten, mīn God; ne swuga, ac dēm and miltsa mē; gif þū swā ne dēst, þonne bēo ic gelicost þām þe āfylð on pytt.
2. Ac gehȳr þā stemne mīnes gebedes; for þām ic nū tō þē clypige, and mīne handa ūpp hebbe tō þīnum þām hālgan temple.
3. Ne syle mē nē ne send mid þām synfullan, and mid þām unrihtwyrccendum ne forlēos mē.
4. Nē mē ne fordō mid þām þe luflice sprecað

Ps. xxvii. *Argumentum.* (a) Ezechias infirmitatis suae tempore Dominum rogat. (b) Item, legendus ad Danielelem; Christus de Iudaeis dicit ad Patrem. (c) Sciendum autem quod et iste psalmus, excepta una litera, in Hebraeis uoluminibus scriptus est secundum ordinem literarum.

Introduction. ¹ V, þam; ² clypigende; ³ MS. ezechias, Th. Ezechias; ⁴ MS. Th. om. þæra; ⁵ MS. sing, Th. singð.

Text. 1. Th. cleopige (*Notes, reads horige; for hopige*); MS. ac (*changed from þu*).

tō heora nȳhstum, and habbað þēah fācn on heora heortan.

5. Ic wāt þæt þū sylst him edlēan be heora gehwyrhtum, and æfter þām unrihte þe hī answincað þū heom gyldest.

6. Ðū heom sylst edlēan; for þām hȳ ne ongitað þīn weorc, nē þā ne gesēoð.

7. Þū hī tōwyrpst, and hī eft getimbrast. Geblētsod sȳ Drihten, for þām þe hē gehȳrde þā stemne mīnes gebedes.

8. Drihten is mīn *fultumend* and mīn gescyldend; on hine gehyht mīn heorte, and hē mē gefultumað.

9. Drihten is strengo his folces, and gescyldend þære hǣlo his gesmyredan.

10. Gehǣl, Drihten, þīn folc, and geblētsa þīn yrfeland, and gerece þā þe þær on eardiað, and hī ūpp āhefe on ēcnesse.

Text. 6. *MS.* geseoð (o above the line). — 8. *MS.* Th. scytlumend (for fultumend), *Bosworth-Toller*, fultumend; *Th.* mine heorte.

PSALMUS XXVIII

CONSUMMATIO TABERNACULI

Ðysne eahta and twentigoðan¹ sealm Dauid sang, beþeodende þām folce þæt hī gelæston heora gehāt, and heora ælmesan² sealdon Gode for swā myclum gifum swā hē him geaf. And hē witegode ēac þæt ylce³ be Ezechie þe lange æfter him wæs, þæt hē sceolde⁴ þæt ylce dōn, þonne hē ālȳsed wære æt Asirium and ēac æt⁵ his mettrumnesse. And ēac swā [þæt] ilce⁶ hē witegode be eallum þām þe æfter him gebrocode wæron and eft ārētte, þæt hī ēac þæs Gode þancodon æfter heora bȳsne. And ēac hē witegode be Criste þæt hē sceolde beōn ālȳsed æt Iudeum. Hē cwæð :

1. Gē Godes bearn, bringað ēow sylfe Gode, and bringað him ēac ēowera ramma bearn.
2. And bringað ēac Drihtne wuldor and weorð-mynd; and bringað wuldor Drihtnes naman.
3. And gebiddað ēow tō Gode on his hālgan

Ps. xxviii. *Argumentum.* (a) Exhortatio Ezechiae, qua ab Assyriis et morte liberatus usus sit ad Iudaeos, ut pro tantis beneficiis Deo gratiarum actio et uota reddantur. (b) Item, ad *superpositionem* (P, B, T, superstitionem; cf. *Thomasius's Collectio*, suppositionem, and see *Argumentum* to Ps. cvii) diei sabbati paschæ; legendus (B, T, legendum) ad Noe diluuium. (c) Aliter, consummatio tabernaculi finis mundi est, in quo offerunt filii Dei filios arietum ad dexteram ponendos.

Introduction. ¹ V, þiane xxviii; ² MS. ælmesan, Th. ælmesan; ³ V, þæt be[. . . ?] / hyra geat and hyra [ælmes] / san gode swa mi[clum gifum] / swa him geaf and w[itegode] / eac þæt ylce . . . (om. hī, sealdon, for, he, he); ⁴ scolde; ⁵ om. æt; ⁶ MS. Th. swa ilce, V, swa þæt yl[ce].

Text. 1. Th. eowra. — 3. MS. halgan calle Godes, Th. halgan healle : calle Godes.

bealle: Godes word is ofer wætrum, and hȳ gehæft; hē is mægenþrymmes God, and hē þunrað ofer manegum wæterum and mycelum.

4. Godes word is on mycelum mægene, and mycelu þing dēð.

5. Þæs Godes word brycþ cedortrēowu, and symle sē God brycð þā hēan *cedertrēowu* on Libano, þām myclan munte: þā trēowa tǣcniað ofermōdra manna anweald. Drihten forbrycð and forbryt þā myclan cedertrēowu, emne swā þā lȳtlan on wæstmas; þā ōwæstmas bēoð swā mycle and swā fægere swā swā þæs dēores bearn þe unicornus hātte.

6. Godes word ādwæscð fȳres lig; Drihten āhrysode þā wēstan eorðan, and āstyrede þā wēstan stōwe þe is gehāten Cades.

7. And hē gedyde þæt þā fȳnd flugan swā heortas, and hē onwrēah þā eorðan þe ær wæs oferþeaht mid fēondum; cumon nū for þī calle tō his temple, and secgon him þæs lof.

8. Drihten ūs gedyde þæt wē mōston būian æfter þām folce; sē Drihten is ūre kyning, sē sitt on ēcnesse ofer ūs.

9. Drihten sylþ his folce mægen, and geblētsað his folc on sibbe.

Text. 5. *MS.* ceceder treowu (*second time*), *Th.* ceder (*om.* treowu).

PSALMUS XXIX

AECCLIESIA ORAT CUM LAUDE

Dauid sang þysne¹ nigan and twentigoban sealm þām Gode þe hine ālȳsde æt his fēondum and æt eallum earfoðum. And þæt ylce hē wītode be Ezechie, þæt hē sceolde þæt ylce dōn, þonne hē ālȳsed wære æt Assirium² and æt his metrumnesse.³ And þæt ylce hē wītode be ælcum rihtwison⁴ men þe þysne sealm singð oþþe for hine sylfne oþþe for oðerne, Gode tō þancunge þære blisse þe hē þonne hæfð. And ēac hē wītode on þām sealme be Crīste, hū hē sceolde ālȳsed bēon, ægðer ge fram Iudeum ge of ȳð deaðe.

1. Ic fægnige, Drihten, and þē herige, for þām þū mē gefrīðadest, and þū ne lēte mīne fynd mīn fægnian.

2. Drihten, mīn God, ic clypode tō þē, and þū mē gehældeð, and ātuge mīne sǣwle of nēolnesum and of helle, and mē gehældeð fram þæra gefērscepe þe fēollon on pytt.

Ps. XXIX. *Argumentum.* (a) Eleuatus Ezechias uictoriae tam gloriosae prouentu aegrotatione correptus est, ut suae fragilitatis admonitione deponeret arrogantiam; sub eius proinde persona, ab errore correpti, ab infirmitate saluati, et ab hostibus eruti, gratiarum actio praedicatur; et pro conseruatione (M, conuersatione) templi tanquam pro dedicatione cantatur (M, decantatur). (b) Aliter, ecclesia orat cum laude.

Introduction. ¹V, þisne; ²and þæt ylce þe / [he sang he (?) wit]gode be ezechie / [þæt he sceolde] þæt don þonne he aly- / [sed wære æ]t syrian (sic); ³Tk. metrumnesse; ⁴Tk. rihtwisan, V, [rihtwis]um (om. men).

3. Heriað nū Drihten ealle his hālige, and *andettað* þæt gemynd his hālignesse.
4. For þām open wracu ys on his yrsunga, and sōð lif on þām þæt man wrece his willan.
5. Þēah wē wēpon on æfen, hē gedēð þæt wē hlihhað on morgen.
6. Ic cwæð on mīnum wlencum and on mīnre orsorhnesse, Ne wyrð þises nāfre nān wendingc.
7. For þām þū mē sealdest on ðinum goodan willan wlite and mægen; þā āwendest þū þinne andwlitan fram mē, þā wearð ic sōna gedrēfed.
8. Þā clypode ic eft tō þē, and gebæd mē tō mīnum Drihtne, and cwæð, Drihten, hū nyt is þē mīn slæge, oþþe mīn cwalu, oððe mīn rōtung on byrgenne?
9. Hwæðer þē þæt dūst herige on þære byrgene; oþþe hwæðer hit cýðe þīne rihtwīsnesse?
10. Þā gehýrde Drihten þā word, and gemildsade mē; hē wearð mē tō fultume.
11. Drihten, þū gehwyrfdest mīnne hēaf and mīne seofunga mē tō gefēan; þū tōtære mīn *bwite* hrægl, and þū mē bebyrgdst mid gefēan; for þām hit ys cyn þæt mīn wuldor and mīn gylp þē herige þæt ic ne wurðe gedrēfed.
12. Drihten, mīn God, on ēcnesse ic þē herige.

Text 3. *MS.* *Th.* *andettað.* — 6. *Th.* *wyrð* (*for* *wyrð*). — 9. *Th.* *burgene*, *Tanger* (*wrongly*), *byrgenne.* — 11. *MS.* *wlite* (*for* *hwite*), *Th.* *hwite*; *Th.* *gebyrgdest.*

PSALMUS XXX

CONFESSIO EST CREDENTIUM DEUM

Dauid sang þysne þröttigoðan sealm, gebiddende tō Drihtne for his hāmcyne of þām wræce and of þām earfoðan þe¹ hē þā on wæs. And ēac hē witgode be þære wræce þe æfter him wurðan sceolde² þæm folce, þæt wæs þā hī³ tō Babilonia gelædde wæron; hē witgode þæt hī sceoldon⁴ gebiddan on þā ylcan wisan þe hē dyde, and hyra⁵ ungelimp þær seofian swā hē dyde. And ēac hē witgode be ælcum rihtwisan menn þe sealmas singð,⁶ āwþer opþe for hine sylfne oððe for ððerne mann þāra⁷ þe geswenced byð, āwðer opþe on mōde opþe on lichaman. And hē witgode ēac be Crīste, þæt hē hine sceolde swā gebiddan wið þām earfoðum þe *Iudeas*⁸ him dydon.

1. Tō þē ic hopige, Drihten, ne gesceamað mē nāfre þæs; on þīnre rihtwīsnesse ālŷs mē, and gefriða mē.
2. Onhyld tō mē þīne ēaran, and efste þæt þū mē gefriðie.
3. And bēo mīn God and mīn gefriðie; and bēo mīn friðstow, and gedō mē hālne.
4. For þām þū cart mīn trymnes and mīn ge-

Ps. xxx. *Argumentum.* (a) Quibus uerbis pro reditu suo plebs in Babylone captiua Deo supplicet (*T*, supplicat), quæue mala pertulerit, et quæ futura sit Deo concedente reuersio prædicitur. (b) Aliter, confessio est credentium Deum. (*Rubric. Th. om.*; first noted by *Tanger*.)

Introduction. ¹MS. *Th.* þa, *V*, earfoðum þe; ²*V*, geweorðan scoll[de]; ³[h]y; ⁴hy scoldon; ⁵heo[ra]; ⁶[w]itigode be ælcum rihtwisum men [þ]e sealmasingð; ⁷þæra; ⁸MS. *iudeas*, *Th.* *Iudeas*.

beorh; on þīnum naman ic þē hēalsige þæt þū
bēo mīn lādþēow, and mē fēde.

5. And ālǣd mē of þysum grynum þe hēr ge-
hȳdde synt beforan mē, for þām þū eart mīn
gescyldend; Drihten, *on* þīne handa ic befæste
mīne sǣwle.

6. þū mē āhreddest, Drihten, rihtwīsnesse God;
þū hatodest þā þe beēoden īdelnesse, and ēac þā
þe unnyt worhton.

7. Ic þonne symle hopige tō Drihtne, and fægne,
and wynsumige, and blissige on þīnre mīldheort-
nesse.

8. For þām þū gesāwe mīne ēadmōdnesse, and
þū gēdydest hāle æt nȳdþearfe mīne sǣwle, and
mē ne *dēmdest* on mīnra fēonda handa.

9. Ac āsettest mīne fēt on swȳðe brād land:
gemiltsa mē nū, Drihten, for þām ic swince.

10. Mīne ēagan wǣron gedrēfede and āfærde
for þīnum yrre; and ēac swā ilce mīn mōd and
mīn maga.

11. For þām full nēah on þām sǣre getēorode
and geendode mīn lif; and mīn gēar wǣron on
sīcetunga and on gestǣne.

12. And geuntrumod wæs for wǣdle and for
yrmðum mīn mægen; and mīn bān wǣron ge-
drēfedu and full nēah forod.

Text. 5. *MS.* *Th.* an (*for on*); *Th.* (*Notes*), *wrongly reads*
mīn (*for mine*). — 8. *MS.* *demdes*, *Th.* *demdest*.

13. Ofer ealle mīne fynd ic eom geworden tō edwīte, and mīnum nēahgebūrum swiðost ; ic eom worden him tō ege, and eallum þām þe mē cunnon.

14. Þā þe mē gesāwon, hī mē flugon ; full nēah ic āfēoll swā swā sē þe byð dēad on his heortan and on his mōde ; and ic wæs swylce forloren fæt and tōbrocen.

15. For þām ic gehyrde manegra manna edwīt þe mē ymbūtan būdon.

16. And swā hwær swā hī hī gegaderodon ealle tōgædere, tō þām þæt hī þeahtodon hū hī mihton geniman mīne sǣwle.

17. And ic þēah, Drihten, tō þē hopode, and sǣde þæt þū wære mīn God ; on þinum handum synd þā lenga mīnra tīda.

18. Ālȳs mē, and gefriða mē of mīnra fēonda handum and fram þām þe mīn ēhtað.

19. And onliht þinne andwlitan ofer þinne þēow, and gedō mē hālne for þinre mildheortnesse, and gedō þæt mē ne gesceamige, for þām ic cleopode tō þē.

20. Ac þēah sceal gescamian þā unrihtwisan, and hī bēoð gelæd tō helle ; and ādumbiað þā fācnfullan weoloras, þā þe sprecað wið þone rihtwisan unriht on heora ofermettum and on heora *leahtrunga*.

Text. 15. *MS.* lacks F of For. — 17. *Th.* lenga (*Errata*, lenga). — 20. *MS.* leahtungra, *Th.* leahtrunga.

21. Ealā Drihten, hū micel and hū manigfeald is sēo mycelnes þīnre swētnesse þe þū hæfst gehȳd and gehealden þām þe þē ondrædað; þā swētnesse þū him ne lætst næfre āspringan, nānum þæra þe tō þē hopað beforan manna bearnum.

22. þū [hī] gehȳdst and gehyldst hāle and or-sorge, ægðer ge mōdes ge lichaman, būtan ælcere gedrēfednesse þe menn þrōwiað.

23. þū hī gescyldst on þīnum temple wið ælcere tungan leahtrunge.

24. Geblētsod sȳ Drihten, for þām hē swā wuldorlice gecȳdde his mildheortnesse mē on þære fæstan byrig.

25. Ic cwæð on mīnre fyrhto þæt ic wære āworpen of þīnra ēagena ansȳne.

26. And þū þā for þī gehȳrdest þā stemne mīnra gebeda, þā ic tō þē cliopode.

27. Lufiað nū for þan Drihten ealle his hālgan; for þām rihtwīsnesse God *lufað* and sēcð, and forgylt be fullan ælcum þe ofermetto dōð.

28. Ac dōð esnlīce, and gestrangiað ēowere heortan and ēower mōd, ælc þæra þe tō Gode hopige.

Text. 21. *Th.* hopiað. — 22. *MS. om.* hi, *Th.* hi. — 27. *MS.* lufiað, *Th.* lufað.

PSALMUS XXXI

ORATIO EZECHIE POST LANGUOREM

Dauid sang þisne ān and þrītigoðan sealm, wundriende þære unāseccgendlican ¹ gesælignesse þære manna þe him God forgið ealle heora scylda and him ælc geswinc āferþ, swā swā hē him oft dyde. And hē wītode ² ēac be Ezechie, hū hē sceolde ³ wundrian þære myclan ⁴ mildheortnesse þe hē him oft forgeaf, ægðer ge on his hælo ge on his ālysnesse æt his fēondum. And swā [þæt] ylce hē wītode ⁵ be ælcum gōdum men þe him God swā ymb dyde. And hē ætwāt ēac him sylfum, þæt hē ne hrēowsode his synna ær hē hæfde wītunga. And hē wītode ēac be Crīste, þæt hē swā ylce wolde herian swylce menn.

1. Eadige beoð þā þe him beoð heora unrihtwīnesse forgifene, and heora synna beoð behelede.
2. Eadig byð sē wer þe him God ne oðwīt his scylda, nē on his mōde ne byð fācn.
3. For þām þe ic sugode, and hæl mīne scylda, eal mīn bān and mīn mægn forealdode; þā ongan ic clypian ealne dæg.
4. For þām ægðer ge on dæg ge on niht wæs swyðe hefig ofer mē þīn hand and þīn yrre; ic wæs gehwyrfd on ælce yrmðe swylce mē wære sē hrycg forbrocen.

Ps. xxxi. *Argumentum.* (a) Oratio Ezechiae quia in languorem ob superbiam inciderit; conuenit et ceteris sanctis simili statu degentibus.

Introduction. ¹ Th. unaseccgendlican; ² V, wite[gode]; ³ scolde; ⁴ micclan; ⁵ MS. Th. swa ylce he wītode, V, [swa þæt] ylce wītode] (om. he).

Text. 1. MS. beoð (ð above the line).

5. Ic þā gedyde mīne scylda þē swýþe cūþe, and mīn unriht ic nā ne helede wið þē.

6. þā cwæð ic on mīnum mōde þæt ic wolde andettan and stælan ongēan mē sylfne mīne scylda, and þā Gode *andettan*; and þū mē þā forgeafe þæt unriht mīnra scylda.

7. For þæm gebiddað ealle hālige tō þē on tilne tīman, for þæm þonne and for eallum heora goodum dædum ne genēalæcð him nā þæt flōd þæra myclena *wætera*, þæt synt þās andweardan earfoða and ēac þā weardan.

8. þū eart mīn gebeorhstōw on mīnum earfoþum, þā mē habbað ūtan behringed; ac þū þe eart mīn frēfrend, āhrede mē æt þām þe mē habbað ūtan bestanden.

9. þā andswarode God þām witegan þurh *þone* Hālgan Gāst and cwæð, Ic þē sylle andgit, and þē getæce þone weg þe þū on steppan scealt; and ic lōcie tō þē mid mīnum ēagum.

10. Ne bēo gē nā swylce hors and mūlas, on þām nis andgit.

11. þæra cinbān þū scealt mid bridle and mid caman tō þē getēon; swā ylce þū scealt þā men þe heora gelican bēoð, for þām hī elles ne genēalæceað þinum willan.

Text. 5. *MS.* hedlede (*for* helede, *wish first d marked for deletion*). — 6. *MS.* ȝ dettan (*for* andettan, *first time*); *MS.* andetan (*second time*), *Th.* andettan. — 7. *MS.* *Th.* wæterena (*for* wætera). — 8. *Th.* þe (*for* þa). — 9. *MS.* *Th.* þæne.

12. Swīþe *manigfealde* synt synfulra manna swin-
gelan; ac þā þe tō Gode hopiað bēoð ymb-
hringde mid swīþe manegre mildheortnesse.

13. Blissiað for þæm on Gode, and wynsum-
iað, gē rihtwisan; and fægnað and wuldriað
ealra rihtwillenda heortan.

PSALMUS XXXII

Dauid sang þisne twā and þrīttigoþan sealm, herigende
Drihten, and him þanciende þæt hē hine swā wundorlice
of eallum his earfoþum gefriðode, and hine swā weorðlice
gesette ofer his rice. And eac hē lārde on þām sealme
ealle menn,² þæt hī sceoldon Gode þancian ealra þæra
gooda³ þe hē him dyde. And hē wītgode⁴ eac be Eze-
chie,⁵ þæt hē sceolde þæt ylce dōn þonne hē ālȳsed wære
of his earfoþum; and be ælcum þæra þe þysne⁶ sealm
singð. And eac be Crīste hē wītgode, þæt hē sceolde⁷
æfter his æriste ealle men þæt ylce lēran.

1. Blissiað, gē rihtwisan, on Godes gifum; rihte
hit gerist þæt hine ealle rihtwillende emnlice
herian.

2. Heriað hine mid hearpum, and on þære tȳn-
strengcan hearpan.

Text. 12. *MS.* *Th.* manifealde.

Ps. xxxii. Argumentum. (a) Post uictoriam de Assyriis carmen
triumphale componitur, in quo docetur iritae spei esse omnia qui-
bus praeter Deum mortales exsultant. (*Rubric, lacking.*)

Introduction. ¹*Th.* wunderlice; ²*V.* men; ³ gode (*sic*); ⁴ wite-
go[de]; ⁵*MS.* ezechie (*c above the line*); ⁶*V.* þiane; ⁷ scolde.

3. Singað him nīwne sang, and heriað hine swýþe wel mid hēare stemne.

4. For þæm his word synd swýþe riht, and ealle his weorc synt getrēowe.

5. Hē lufað mildheortnesse and rihte dōmas; mid his mildheortnesse hē gefylð ealle eorðan; mid his worde synt getrymede heofonas; and þurh þone gāst his mūðes synt eall heofona mægn.

6. Hē gegaderode eall sǣwætru tōsomne swylce hī wæron on ānum cylle; hē gesette þone gārsecg on his goldhorde.

7. Ondræde hine eall eorðe; fram him bēoð onstýred ealle gesceafta and ealle þā þe on eorðan būiað.

8. For þæm hē cwæð his willan, þā wæs hē geworden; hē bebēad his willan, þā wæron ealle gesceafta gesceapene.

9. Sē Drihten tōstencð þā geþeaht yfelwillendra kynna, and hē forsyhð þā geþōhtas þāra folca, and ēac yfelra ealdormanna geþeaht hē forsyhð.

10. Ac Godes geþeaht wunað on ēcnesse, and geþōht his mōdes ā weorulda weoruld.

11. Ealā, ēadig byþ þæt kynn þe swylc God byð heora God; and ēadig byð þæt folc þe sē Drihten gecy̆st him tō yrfewardnesse.

Text. 4. *Th.* rihte. 9. *MS.* tostencð (*c above the line*).

12. Drihten lōcað of heofonum and gesihð eall manna bearn of his þām wlitegan temple; hē wlit ofer ealle þā þe ealre eorðan ymbhwyrft būiað.

13. For þām hē gescēop heora heortan, ælces synderlice; and hē ongit heora ealra weorc.

14. Ne wyrð nān kyning nǣfre gehæled þurh his āgen mægen; nē sē gigant ne wyrð nā gehæled on þære mycelnesse his mægenes.

15. *Hē* byð swīðe dysig, sē þe getrūwað on his horses swiftnesse, for þæm hit is swīðe lēas tō-hopā; for þæm nāwþer nē ðām horse nē þæm rædemen ne wyrð geborgen of his āgnum cræftum.

16. Symle bēoð Godes ēagan open ofer þā ðe hine ondrædað, and ofer þā þe hopiað tō his mildheortnesse; for þām þæt hē gefriðie heora sǣwla fram dēaðe, and hī fēde on hungres tīde.

17. Hopiað nū tō Drihtne ūre sǣwla, for þām hē ys ūre friðigend and ūre gescyldend, and on hine blissiað ūre heortan, and tō his hālgan naman wē hopiað.

18. Sƿ, Drihten, þīn mildheortnes ofer ūs, swā swā wē gehyhtað on þē.

Text. 12. *Th.* gesiht (*for* gesihð). — 15. *MS. Th.* þi (*for* He); *MS.* nāwþer (*r above the line*).

PSALMUS XXXIII

EZECHIAS, VICTO ASSIRIO, SEMPER DOMINUM BENEDICERE . . .

Dauid sang þysne þrēo and þrittigoðan sealml, gehātende Drihtne þæt hē hine symle wolde blētsian for þæm gifum þe hē him geaf; and hē wilnode on þæm sealme þæt him God sende his godcundne engel on his fultum. And hē lārde eac on þæm sealme ælcne man þe æfter him wære, þæt hē þæt ylce dyde. And hē wītode eac on þæm sealme be Ezechie þām kincge, þæt hē sceolde¹ þæt ylce dōn æfter þām sige þe hē hæfde wið Assirium. And þæt ylce hē wītode be Crīste, þæt hē þæt ylce dōn wolde, and eac oðre lāran.

1. Ic blētsige Drihten on ælce tid; symle byð his lof on mīnum mūðe.
2. On Gode byð geherod mīn sāwl; gehyren þæt þā manþwæran, and blissien for þy.
3. Micliað Drihten mid mē; and upp āhebben wē his naman betwuh ūs.
4. Ic sōhte Drihten, and hē mē gehyrd, and of eallum mīnum earfoðum hē mē gefriðode.

Ps. xxxiii. *Argumentum.* (a) Ezechias, uicto Assyrio, semper Deum (B, T, Dominum) benedicere promittit, et angelum adiutorem sibi precatur immitti, moxque ad exemplum sui cunctos in Dei laudem prouocat. (b) Item, uox fidei per ieiunium. (c) Item, Arnobius, Nisi, inquit, mutaueris uultum tuum coram principe uitiorum et dimiseris (P, demiseris; cf. *Vulgate title*) eum, ac uirtutum Domino omne quod tibi superest uitae mancipaueris tempus, non uere dicis, Benedicam Dominum in omni tempore.

Introduction. ¹V, þam sealme / [be eze]chie þam cyning / [þæt h]e scolde.

5. Cumað nū tō him and genēalæcað him, and hē ēow onliht and ēowerne andwlitan nā ne gesceamað.

6. þēs þearfa *cleopode* tō Drihtne, and Drihten hine gehyrde, and of eallum his earfoþum hē hine alýsde.

7. Onsende hē his engel ymbūtan þā þe hine ondrædað, þæt hē hī gefriðige, swā hē mē dyde.

8. Fandiað nū þonne; ongite gē þæt Drihten is swýðe sēfte; ēadig byð sē wer þe tō him cleopað.

9. Ondrædon hine ealle his hālige, for þæm þæm ne byð nānes goodes wana þe hine ondrædað.

10. þā welegan wædledon and ēodon biddende, and hī hingrode; ac þā þe God sēceað, ne āspringeð him nān good.

11. Cumað nū, bearn, and gehýrað mē; ic ēow lære Godes ege.

12. Sē þe libban wylle, and wilnige þæt hē gesēo goode dagas, gehýre hwæt ic secge.

13. Forbēode his tungan ælc yfel, and his weolorum þæt hī ne sprecon nān fācn.

14. Onwende hine fram yfele, and wyrce good; sēce sibbe, and folgie þære.

Text. 6. *MS.* *Th.* clepode; *Th. (Notes)*, wrongly reads earforþum. — 10. *MS.* welegan (*changed from wælegan*).

15. For þæm Godes ēagan bēoð ofer þā rihtwisan ontȳnde, and ēac his ēaran tō heora gebedum.

16. Ac Godes andwlita and his yrre byð ofer þā þe yfel wyrcað, tō þæm þæt hē forlēose heora gemynd ofer eorðan.

17. Þā rihtwisan cleopodon, and Drihten hī gehȳrde, and of eallum hiora earfoðum hē hī ālȳsde.

18. Swīpe nēah is Drihten þām þe bēoð gedrēfede on heora heortum; and þā ēaðmōðan on heora gāste hē gehælfð.

19. Monigu synt earfoðu þāra rihtwisena; and of eallum þæm hī ālȳsð Drihten.

20. Drihten gehylt eall heora bān, þæt ys eall heora mægen, þæt heora ne wyrð furðon ān tōbrocen.

21. Ac þæra synfullena dēað byð sē wyrsta; and þā þe þone rihtwisan hatiað, þā āgyltað.

22. Drihten gefriðað þā sāwla his þēowa, and ne forlæt nænne þæra þe him tō hopað.

Text. 19. *Tā.* Moniga.

PSALMUS XXXIV

TOTUS PSALMUS EST EX PERSONA CRISTI

Dauid sang bysne ¹ fēower and þrīttigofan sealm, siofigende tō Drihtne his yrmða; tealde his ungelimp, and hū hē hine gebæd ² tō Gode þæt hē him geārode. And ēac hē witegode on þām ilcan sealme þæt ylce be ælcum rihtwison ³ menn be bysne sealm sunge, oððe for hine sylfne oþþe for oþerne mann, þæt hē sceolde þæs ylcan wilnian. Eac hē witegode ⁴ be Crīste, þæt hē wolde þæt ylce dōn þonne hē cōme; mā witegiende þonne wyrgende oððe wilniende.

1. *Dēm mē*, Drihten, and þæm þe mē swencað; feoht wið þā þe wið mē feohtað.

2. And gefōh wæpn and scyld; and ārīs mē tō fultume.

3. Getēoh þīn sweord, and cum ongēan hȳ, and belūc heora wegas mid þīnum sweorde, þāra þe mīn ēhtað; cweð tō mīnre sāwle, Ne ondræd þū þē; ic eom þīn hǣlo, and ic þē gehealde.

Ps. xxxiv. *Argumentum.* (a) Occasione aerumnarum suarum Dauid hunc psalmum in tempora (B, T, tempore) Ieremieae componit, quaeque pertulerit qualiterue orauerit exponit. (b) Aliter, totus psalmus ex persona Christi est et post (P, per corrected to post, B, T, per) Christum ad omnes sanctos (P, B, T, psalmos) referri potest.

Introduction. ¹V, þisn[e]; ²seof[igen] / de to d[rihtne his yrm] / ða and þ[æt ylce he eft?] / fæ[gnode and tealde his (?) un] / gelif[mp and hu he hine] / geb[æd]; ³Th. rihtwisan, V, [riht]wisu[m]; ⁴V, witigode.

Text. 1. MS. Deme (for Dem me), Th. Dem me. — 2. Th. gefo.

4. Geleahtrode sȳn mīne fȳnd, and sceamien heora, þā *þe* sēcað mīne sāwle tō fordōnne.
 5. Sȳn hī gecyrde on earsling, and scamien heora, þā *þe* mē ðenceað yfeles.
 6. Sȳn hī tōstencte, swā swā dūst beforan winde, and Godes engel hī gepræste.
 7. Sȳn heora wegas þȳstre and slidore, and Godes engel heora ēhte.
 8. For þām hī būtan gewyrhtum teldedon gryne, and þā gehyddon, tō þām þæt hī woldan mē *on* gefōn; and idle hī wæron, þā hī mē tældon.
 9. *Gefōn* hī þā grynu *þe* wið hȳ beheled synt, and ēac þā *þe* hī wið mē beheled hæfdon.
 10. Þonne blissað mīn sāwl and mīn mōd on Drihtne, and hit byð gelustfullod on his hælo.
 11. Eall mīn bān, þæt is mīn mægen, cwyð, Æalā, Drihten, hwā is ðīn gelīca; for þām þū generest þone earman of þæs strengran anwealde, and þone wædlan and þone þearfan āhredst æt þæm *þe* hine swencað.
 12. Þonne wið mē ārison lēase gewitan, and stældon on mē, þæt ic nāwþer ne nyste nē ne worhte: ac guldon mē yfel wið gōde, and woldon mē gedōn unwæstmbærne, swā swā sē *þe* būtan ælcum yrfewearde byð.

Text. 4. *MS.* þa þa, *Th.* þa þe. — 8. *MS.* *Th.* angefon. — 9. *MS.* *Th.* Gefo. — 12. *MS.* -bærne (*n above the line.*)

13. Ic, þā þā hī mē swā hefige wæron, dyde mē hwīte hrægl *on*, and gebigde mīn mōd tō fæstenne, and mīn gebedo wendon eft tō mē on mīnne āgenne bosm; for þām heora nolde onfōn sē dēma þe ic hī tō sende.

14. And ic, þēah þēah hī me swā hefige wæron, hȳ lufode, and him tilode tō līcianne and tō cwēmanne, swā swā mīnum nȳhstum oððe mīnum brēðer; and hȳ mē gedydon swā unrōtne and swā wēpendne, swā sē byð þone þe hē lufað.

15. Hȳ wæron blīðe wið mē on heora gebærum, and þēah on heora mōde hī blissedon micle swȳðor on mīnum ungelimpe; and hī cōmon ongēan mē, and gegaderodon swȳðe manega swingellan ofer mē; and ic nyste hwæt hī mē witon.

16. And hȳ wurdon þēah tōstencte, and hȳ þēah þæs nā ne hrēowsedon; ac fandodon eft mīn, and bysmredon mē mid ælcere bysmrunga, and grīstbitedon mid heora tōpum ongēan mē.

17. And þā cwæð ic, Drihten, hwænne gesyhst þū þis, oððe hwænne gefrīðast þū mīne sāwle wið heora yfelum dædum, oþþe hwænne āhredst mīne āgnan sāwle æt þām lēoum?

Text. 13. *Th.* weron (*for* wæron); *MS.* *Th.* an (*for* on); *Th.* him (*for* hī), *Tanger wrongly reports* him. — 14. *Th.* om. þēah (*second time*). — 16. *MS.* *Th.* grīstbitedon. — 17. *MS.* *Th.* angan (*for* agnan).

18. Gif þū mē æfre ālȳst, ic þē andette on mycelre gesamnunge, and þē þær herige.

19. For þām þæt mīne fȳnd ne blissien æfter mē; þā þe winnað mid unrihte ongēan mē, and mē hatiað būtan scylde, and wincettað mid heora ēagum betwuh him.

20. Þeah hī gesibsumlice hwīlum wið mē sprecen, hȳ þenceað þeah swīðe fācenlice.

21. Hȳ geopenodon ealne heora mūð for leahtr, tō þām þæt hī mē bysmredon, and cwædon, Hit is lā ful good þæt æfre ūre ēagan mōston gesēon þæt wē wilnodon; nū þū gesyhst, Drihten, hwæt hȳ dōð, ne geþafa þū hit leng, nē gewīt fram mē.

22. Arīs, Drihten, and beseoh tō mē, and geseoh hū unscyldig ic eom wið þā þe mīn ēhtað; Drihten, mīn God, ārīs tō mīnum þinge and tō mīnre þearfe.

23. Drihten, Drihten, mīn God, dēm mē æfter þīnre mildheortnesse, þæt mīne fȳnd ne gefēon mīnes ungelimpes, nē hȳ cweþan on heora mōde, Wel lā wel is ūrum mōdum; nē hȳ ne cweðen, Wē hine frætan.

24. Ac sceamien hȳ heora, and him ēac ondrædon ægðer endemes þā þe fægnað mīnes ungelimpes; beslēpen hī on hȳ bysmor, and

Text. 21. *Th.* ealle (*for* ealne). — 23. *Th.* fræton. — 24. *MS.* *Th.* ofersþrecan.

gegyrion hȳ mid sceame, þā *oferspræcan* þe mē yfel cweðað.

25. Fægrien þā and blissien þā þe willon mē þancian mīnre rihtwīsnesse, and þā þe symle cweðað, Gemyclad sȳ Drihten, and þā þe wil- lon sibbe wið his þēow.

26. Þonne smēað mīn tunge þīne rihtwīsnesse, and ealne dæg þīn lof.

PSALMUS XXXV

PROPHETA CUM LAUDE OPERA IPSIUS IUDE DICIT

Dauid sang [*þisne* ¹] fīf and þrītigoðan sealm, þā hē wæs āflȳmed fram Sawle, on þā ylcan tiid þe hē genam his cēac and his spere on his getelde on niht tō tǣcne bæt hē inne mid him slæpendum wæs. And swā dēð ælc þæra þe þysne sealm singð, for his earfoðum. And swā dyde Crīst, þā hē hine sang for þām earfoðum þe ² Iudas ³ him *dyde*.⁴

1. Sē unrihtwīsa cwyþ on his mōde bæt hē wylle syngian; for þām Godes ege nis beforan his ēagum.

2. For þæm hē dēð swīðe fācenlice beforan his

Ps. xxxv. *Argumentum.* (a) Cum Saulis insidiis urgeretur hunc psalmum cecinit eo praecepit (*P*, praeripue) tempore cum eum necare ualens (*B*, *T*, uolens) scyphum tantum pro signo fidei hastamque subripuit (*B*, *T*, proripuit). (b) Aliter, propheta cum laude opera ipsius Iudae dicit (*B*, *T*, Iudae dicitur, *Blanch.* Iudaeae dicitur). (*Rubric. Th. Judææ.*)

Introduction. ¹ *MS. om.* þisne, *Th.* þysne, *V.* þisne; ² *V.* þa; ³ *MS. V.* iudas, *Th.* Iudeas; *MS. Th.* dydon.

ansýne; ac his unriht and his fēoung wurð þēah swīðe open.

3. Þā word his mūðes bēoð unriht and fācen; hē nyle ongitan þæt hē cunne wel dōn; unriht hē byð smēagende on his cliofan.

4. Hē stent on ælcum yflum wege; ne hatað hē nān yfel.

5. Drihten, þīn *mildheortnes* is on heofonum, and þīn *rihtwīsnes* is ūpp oð þā wolcnu.

6. Þīn *rihtwīsnes* is swā hēah swā þā heofonlican muntas, and þīne dōmas synt swā dēope swā swā æfgrynde oþþe sēo dēoposte sǣ.

7. Menn and nȳtenu þū gehǣlst, Drihten; hū wundorlice þū gemanigfealdodest þīne mildheortnesse, Drihten!

8. Manna bearn sōðlice symle hopiað tō þæm sceade þīnra fīðera; and hȳ bēoð oferdrencte on þære genihte þīnes hūses, and on þære æ þīnes willan þū hȳ drencest.

9. For þæm mid þē is līfes wylle; and of þīnum lēohte wē bēoð onlihte.

10. *Læt* forð þīne mildheortnesse þām þe þē witon, and þīne rihtwīsnesse þām þe synt rihtes mōdes.

11. Ne læt þū mē oftredan þā ofermōdan under

Text. 3. *Th.* facn. — 5. *MS.* mildheort, *Th.* mildheortnes; *MS.* rihtwīa, *Th.* rihtwīsnes — 7. *Th.* wunderlice. — 10. *MS.* Læc (*for* Læt), *Th.* Læt; *MS.* þe (*before* synt, *changed from* þa).

heora fōtum; and þāra synfullena handa mē nā ne styrien.

12. Ac under heora fēt and under heora handa gefeallen ealle þā þe unriht wyrcen; and him þæt licað, hƿ synt āworpene þæt hī ne [*magon standan*].

PSALMUS XXXVI

HUNC PSALMUM DE SAPIENTIA SALOMONIS . . .

Dauid sang þysne sƿx and þritigoðan sealm; on þām hē lārde ealle gelēaffulle þæt¹ hƿ ne onhƿredon þām yfelwillendum, þeah him þuhte þæt hī gesælige and orsorge wæron, for þām hyra orsorgnes swiðe² hraðe āspringð. And ælc þāra ðe gƿt þysne sealm singð, be þām ylcan hē him singð. And ēac Crīst þæt ylce lārde and wītgoðe, þonne hē þysne sealm sang.

1. Ne wundrie gā þāra yfelwillendra and þāra orsorgra, nē him nā ne onhƿriað; nē ēow ne ofþince, þeah ēow ne sƿ swā swā him þām þe unriht wyrcað.

2. For þām swƿþe hraþe forseariað swā fileðe,

Text. 12. *MS.* ma- (omitting, at the foot of the page, -gon standan), *Th.* magon standan.

Ps. xxxvi. *Argumentum.* (a) Aedificatur hoc psalmo fides eorum qui prauorum temporali felicitate turbati suas uirtutes intermittunt. (b) Lege ad Sapientiam Salomonis.

Introduction. ¹*MS.* þæ, *Th.* þæt; ²*Th.* swiðe, *Tanger,* swiðe (wrongly).

Text. 1. *Th.* þa þe (for þam þe).

and hƿ gefeallað swīðe hrædlice, swā swā wyrta
lēaf oþpe blōstman.

3. Ac þū hopa tō Drihtne, and dō good; and
būwa eorðan, and fēd þē on hyre welum.

4. And blissa on Drihtne; þonne syleð hē þē
þæt þū bidst on þīnum mōde.

5. Onwrēoh Gode þīne wegas, and hopa tō
him; hē þē gedēð fultum.

6. And hē gedēð þīne rihtwīsnese mannum swā
sweotole swā sunnan; and þīnne dōm hē gedēð
swā sweotolne swā sunne byð tō middes dæges.

7. Bēo þū Gode underþƿyð, and hālsa hine; and
ne onhƿyre þām þe byð orsorh on his wege, and
wyrceð þeah unriht.

8. Forlæt yrre and hātheortnesse; ne bysna þē
be nānum þæra þe yfel dōn.

9. For þæm þā þe yfel dōð and þæt ne bētað,
hƿ bēoð āwyrwalode of eorþan; ac þā þe tō
Gode hopiað and his fultumes anbīdiað, hƿ ge-
sittað on yrfeweardnesse eorþan.

10. Gebīd āne lȳtle hwīle, þonne ne byð sē
synfulla; þeah þū þonne sēce his stōwe, þonne
ne findst þū hƿ.

11. Ac þā manþwæran gesittað eorþan, and
fægnað þære myclan sibbe.

12. Sē synfulla sētað þæs rihtwīsan, and *grist-*
bītað mid his tōpum ongēan hine; ac Drihten

Text. 12. *MS.* gristbatað, *Th.* gristbītað.

hine gebysmrað, for þām hē gesyhð hū hraðe his ende cymð.

13. Þā synfullan tēoð heora sweord and bendað heora bogan tō þām þæt hī mægon besyrian þone earman and þone wædlan, and þurhscēotan þā unscæðfullan heortan.

14. Ac heora sweord gāð inn on heora heortan, and heora bogan forberstað.

15. Betere ys þām rihtwisan lȳtel þonne þām synfullan mycel wela.

16. For þām sē earm and þæt mægen þæra synfulra byð forbrocen; ac Drihten gestrangað þā rihtwisan.

17. For þām hē wāt þā wegas þæra unsceðfulra, and heora yrfewardnes byð on ēcnesse.

18. Ne gesceamað hȳ nā on þære yflan tīde; ac on hungres tīde hȳ bēoð gefyllede, þonne þā synfullan forweorðað.

19. Þā Godes fynd swīpe hraðe, þæs þe hȳ bēoð geārode and ūpp āhefene, bēoð gedwæscte swā swā smēc.

20. Æfre borgiað þā synfullan, and næfre ne gyldað; þā rihtwisan syllað ægher ge tō borge ge tō gife.

21. Þā þe God blētsiað bēoð eorðan yrfewear-das; and þā þe hine wyrgeað forweorðað.

Text. 14. *MS.* forberstað (for- above the line). — 15. *MS.* lacks B of Betere. — 19. *MS.* Th. swa ðer (for swa swa).

22. Fram Gode byð gereht sē weg þæs rihtwisan; and hine lyst his wega and his weorca swiðe.

23. And þeah sē rihtwisa āfealle, ne wyrð hē gebrysed, nē his nān bān tōbrocen; for þām God gefēhð his hand and hine upp ārærð.

24. Ic wæs gēo geong, and nū ic ealdige; and ne geseah ic nāfre rihtwisne man forlætenne, nē his sǣd þæt wære hlāfes wǣdla.

25. Ac sē rihtwisa ælce dæge miltsað and syleð ðþrum tō borge, and his sǣd byð on blētsunge on genihte.

26. Gecyr for þām fram yfele, and dō good; þonne wunast þū on weorulda weorlde.

27. For þām God lufað ryhte dōmas, and ne forlæt nāfre his hælge, ac hē gehylt hý on ēcnesse.

28. Hē wītnað þā scyldigan; and þæt sǣd þāra unrihtwisra forwyrð.

29. Þā rihtwisan gesittað eorðan on yrfeweardnesse, and hý būiað on hyre ā weorulda weoruld.

30. Sē mūð þæs rihtwisan smēað wīsdōm, and his tunge sprycð rihte dōmas.

31. Sēo æ his Godes bið on his heortan, and ne āslit his fōt.

32. Sē synfulla hopaþ symle þæs rihtwisan, and

Text. 25. *Th.* sylleð. — 26. *MS.* lacks G of Gecyr. — 29. *MS.* lacks þ of þa.

sēcð hine tō fordōnne; ac Drihten hine ne forlæt on his handa tō þām þæt hē hine mæge fordōn; and Drihten dēmð hym bæm.

33. Gebīd Drihtnes, and heald his bebodu, and hē þe ūpp āhefð tō þæm þæt þū būst eorðan; and þū gesyht hwær þā synfullan forweorðað.

34. Ic geseah þone unrihtwisan swīðe ūp āhafenne, swā swā sum cedertrēow on Libanus munte.

35. And ic þā þanon fōr and eft ðyder cōm, þonne næs hē; and ic ācsode æfter him and hine sōhte, and hine ne funde, nē furþum þā stōwe þe ic hine ær on geseah gecnāwan ne mihte.

36. Heald for ðy rihtwīsnese and cfnesse; for þæm sē gesibsuma læfð symle yrfeweard æfter him.

37. Ac þā unrihtwisan symle forweorþað ealle ætsomne mid hyra yrfeweardum.

38. Ac sēo hæl þæra rihtwīsenā cymeð symle fram Gode; and hē byð heora gescyldend on geswīnces tide.

39. And Drihten him gefultumað, and h̄y āl̄ysð, and h̄y āhret æt þām synfullum, and h̄y gedēð hāle; for þæm h̄y hopiað tō him.

Text. 33. *Th.* (*Notes*), reads gesyht (*for* gesyht). — 35. *MS.* n (*for* ne, *before* furþum), *Th.* ne. — 37. *MS.* lærð (*for* læfð), *Th.* læfð. — 38. *MS.* Yc (*for* Ac), *Th.* Ac.

PSALMUS XXXVII

EZECHIAS EGROTANS DOMINO SUPPLICAT

Dauid sang þysne seofon and þrittigoðan sealm, anddettende Drihtne his scylde, and seofigende his ungelimp þæt hē ær mid his scyldum gecearnode; and hē ēac hēalsode Drihten on ðæm sealmе þæt hē hine on swylcum earfoðum ne lēte his lif geendian. And hē witegode ēac be Ezechie þām kyncge, þæt hē sceolde þæt ylce dōn on his earfoðum. And ēac be ælcum þæra þe þysne sealm sunge, oþþe for hine sylfne oððe for oðerne man, hē witegode, þæt hē sceolde¹ þæt ilce² mænan and ēac þæt ylce gemetan. And ēac be Criste hē witegode, þæt hē wolde þæt ylce dōn.³

1. Drihten, ne þrēa þū mē, nē ne þrafa on þīnum yrrе; nē on þīnre hātheortnesse ne wītna ðū mē.

2. For þām þīne flāna synt āfæstnad on mē, þæt synt þā earfoðu þe ic nū þolie; and þū gestrangodest þīne handa ofer mē.

3. Nis nān hælo on mīnum flæsce, for þære andweardnesse þīnes yrrе; nē nān sib, nē nān rest nis mīnum bānum, beforan þære ansýne mīnra synna.

Ps. xxxvii. *Argumentum.* (a) Ezechias aegrotans Domino supplicat. (b) Aliter, confessio patientiae et uirtus ad salutem; lege Iob.

Introduction. ¹ V, scolde; ² MS. þæt he ilce (he erased); ³ V, add: on his ear[fo]ðu[m].

Text. 2. Th. afæstnade; MS. Th. gestrangodes.

4. For þæm mīn unriht mē hlȳpð nū ofer hēafod; and swā swā hefig byrðen hȳ synt gehedefode ofer mē.

5. Mine wunda rotedan and fūledon for mīnum dysige.

6. Ic eom swīðe earm geworden, and ic eom ful nēah gebīged tō ende; ælce dæge ic gange inn †unrōt.

7. For þæm eall mīn lichama is full flæsclicra lusta; for þām nis nān hælo on mīnum flæsce.

8. Ac ic eom gesæged and gehnæged and swīðe geēaðmed; and ic grymetige and stēne swīpe swīðlice mid ealle mōde.

9. Drihten, Drihten, þū wāst nū eall hwæs ic wilnie; eall hit ys beforan ðē, and mīn grānung þē nis nā forholen.

10. Mīn heorte is gedrēfed and mīn mōd on innan mē, for þæm mīn mægen and mīn strengo and mīn cræft mē hæfð forlæten; and þæt leoht and sēo scearpnes mīnra ēagena þe ic ær hæfde nis nū mid mē, swā swā ic hȳ gēo hæfde.

11. Mīne frȳnd and mīne māgas and mīne nēahgebūras synt nū gemengde wið mīne fȳnd, and standað nū mid him ongēan mē, and synt mē nū tōweardes; and þā þe mē nȳhst wæran, þā ic orsorgost wæs, standað mē nū swīðe feor.

Text. 6. *MS.* Th. inn and unrot. — 11. *Th.* (Notes), *wrongly reports* Min (*for* Mine).

12. And wyrceað wōh þā þe mē hefgiað, and mīne sāwle sēceað hū hȳ magon yfel dōn; sprecað idelnesse, and smēagað fācn ælce dæge.

13. Ic þonne swā swā dēaf dyde swylce ic hit ne gehȳrde; and swugode swā swā sē dumba þe nǣfre his mūð ne ontȳnð.

14. Ic wæs geworden swylce sē mann þe nān-wuht ne gehȳrð, nē on his mūðe nǣfð nāne riht andsware.

15. For þām ic hopode tō þē, Drihten, and cwæð tō þē, Gehȳr ðis, Drihten, and andswara him.

16. For þām ic symle bæd þæt nǣfre mīne fȳnd ne gefægen æfter mē; þȳ læs hī mægen sprecan gemetlico word ongēan mē, gif hȳ gesēon þæt mīne fēt slidrien.

17. For þām ic eom nū tō swingellan gearu, and mīn sār ys symle beforan mē.

18. For þām ic andette Gode mīn unriht, and ic þence ymbe mīne synna.

19. Gȳt libbað mīne fȳnd, and synt strengran þonne ic, and synt swīðe gemanigfealdode þā þe mē mid unrihte hatiað.

20. Þā ðe mē gyldað yfel mid goode, hȳ mē lætað; for þȳ ic sēce riht.

21. Ne forlæt mē, Drihten, mīn God, nē ne gewīt fram mē; ac beseoh mē tō fultume, Drihten God, mīn Hælend.

PSALMUS XXXVIII

Dauid sang þysne eahta and þröttigþan sealm, seofigende tō Drihtne mid hū manegum unrōtnessum hē wæs ofðrycced under Sawle; on þæm sealm hē lārde and tælde ealle men þe worulde welan gaderiað mid unrihte, and nytan hwām hī hine lāfað. And ēac hē wītode þæt ælc þæra þæt ylce dōn sceolde þe þysne sealm æfter him sunge. And ēac hē wītode þe Criste, þæt hē wolde seofian swā ylce his nearonesse¹ þe hē hæfde under Iudeum. And ēac on ætweardum² þæm sealm hē wilnode calra swiðost þæthim God sealde sume frōfre and sume rōthwile on þyssum³ andweardum life ær his ende.

* * * * *

6. . . . ælces libbendes mannes mægen and anwald is idelnes.

7. And swā þeah ælc man hæfð Godes anlicnesse on him, þeah *hit* idel sý þæt hý mid gedrēfde synt.

8. Þæt ys þæt hý gaderiað feoh, and nytan hwām hý hyt gadriað.

9. Hwæt ys þonne mīn tōhopa? hwæs anbidie

Pa. xxxviii. *Argumentum.* (a) Angentibus (T, augentibus) sub Saule moeroribus, hunc psalmum cecinit, qui plus exhortationis pro audientium profectu quam pro se deprecationis haberet. (b) Aliter, propheta increpat eos qui diuitias habent et nesciunt cui dimittant (B, T, add eas). (*Rubric, lost.*)

Introduction. ¹ V, nearunesse; ² after[weardum]; ³ MS. Th. þys, V, [þys]sum and-[weardum].

Text. 6. MS. Here a leaf has been cut out, containing the Rubric and the text preceding ælces of v. 6. — 7. MS. hid (for hit), Th. hit.

ic, būtan þīn, Drihten? for þām mid þē is eall mīn æht.

10. Ac of eallum mīnum unrihtwīnessum gefriða mē; þū mē sealdest tō bysmrianne þām unrihtwīsan.

11. Þā geswugode ic and ne ondyde nā mīnne mūð; for þæm ic ongeat þæt þū hit geðafodest; ac āwend nū fram mē þīne wītnunga, for þām ic eom nū getēorod; for þæm for þære strenge þīnra handa and þīnre þrēaunga ic getēorode on þære þrōwunge.

12. Ælcne man þū þrēast for his āgenre scylde, and gedēst þæt hē āswint on his mōde, and wyrð swā tēdre swā swā gangewifran nett.

13. For þām byð ælc man gedrēfed, and ābysgod on idlum sorgum and on ymbhogum.

14. Drihten, gehȳr mīn gebed and mīne hēalsunga; onfōh mid þīnum ēarum mīnne wōp and mīne tēaras; ne swuga wið mē, ac andswara mē mid þīne fultume.

15. For þām ic eom nīfara hider on eorþan beforan ðē and ælðēodig, swā swā ealle mīne fæderas wæran.

16. Forlæt mē nū, Drihten, tō sumre rōthwīle on þisse weorulde, ær ic hire swā of gewīte þæt ic eft on ne sȳ.

Text. 11. *MS.* for þæm for þær, *Th.* for þære (*om.* for þæm). — 15. *Th.* (*Notes*), conjectures nydfara (*for* nīfara). — 16. *MS.* *Th.* an (*for* on).

PSALMUS XXXIX

ITEM DE PATIENTIA PAULI UBI CHRISTUM PRIOR ADNUNTIAT;
LEGE IN ACTUS APOSTOLORUM

Dauid sang bysne nigan and þritigoban ¹ sealm, gylpende ² on þam sealme þæt hē nāht ³ idel nāre, þā ⁴ hē anbidode Godes fultumes; for þam hē on þæm ⁵ ærran sealme āhsode God, hwæt his anbid wære, oððe hwæs hē anbidode. And eac hē witgode be þam gehæftan folce on Babylonia, ⁶ þæt hȳ sceoldon ⁷ þone ylcan sealm singan and þæt ylce seofian; ⁸ and eft fægnian, þonne hȳ on genere wæron, and bysne sealm singan, swā hē dyde. And swā ⁹ ylce gebyrð ælcum Cristnum ¹⁰ men, þas twēgen sealmas tō singanne, þone ærran on his earfoðum and þone æftran sybþan hē genered byð. And þæt ylce hē witgode be Criste, þæt hē wolde be þam ylcan þas sealmas singan, ægðer ge be þam earfoðum ¹¹ þe him ¹² Iudeas dydon ge eft be his ālȳsnesse. ¹³

1. Næs ic on nāht idlum anbīde, þeah hit mē lang anbid þūhte, þā ðā ic anbidode Godes fultumes; for þam hē beseah wið mīn and

Ps. xxxix. *Argumentum.* (a) Populus de Babylone reuersus Domino gratias agit. (c) Aliter, qui in xxxviii. psalmo dixit, Quae est exspectatio mea? Nonne Dominus (B, T, Deus)? nunc in xxxix. dicit, Expectans expectaui Dominum, et respexit me; et qui ibi dixerat, Exaudi orationem meam, hic dicit, Exaudiuit orationem meam (*Blanch.* preces meas; cf. *Gallican*). (b) Item, de patientia Pauli ubi Christum prior adnuntiat; lege in Actus (B, T, Actis) Apostolorum. (*Rubric. Th. (Notes), wrongly reads populi (for Pauli); MS. Christus.*)

Introduction. ¹ V [þri]tuguban; ² ge[al]pende; ³ naht; ⁴ þa þa; ⁵ þam; ⁶ babiloni[a]; ⁷ scoldon; ⁸ [seofi]gean; ⁹ [swa] þæt ylc[e] ¹⁰ criste[num]; ¹¹ earfoðum; ¹² Th. hine; ¹³ V, [aly]sedness[e].

gehȳrde mīn gebed, and ālædde mē fram þām pytte ælcra yrmða, and of þām dūste and of þām drosnum ælces ðeowdōmes and ælcere hæftnyde.

2. And hē āsette mīne fēt on *swiðe* hēanne stān, þæt ys on swyðe hēah setl and on swyðe fæstne anweald; and hē gerihte mīne stæpas, and sende on mīnne mūð nīwne sang, þæt is lofsang ūrum Gode.

3. Manege gesēoð hū þū hæfst ymbe ūs gedōn, and for þy tō þe hopiað and þe ondrædað.

4. Eadig byð sē wer þe his tōhopa byð tō swylcum Drihtne, and ne lōcað næfre tō idelnesse, nē tō lēasungum, nē tō dysige.

5. Drihten, mīn God, þū gemanigfealdodest þīn wundru and þīne geðōhtas, þæt ys þīn weorc; nis nān þæra þe þe gelic sēo.

6. Ic spræc and þæt sæde, for ðām hȳ wæran gemanigfealdode ofer ælc gerīm; noldest þū nā ofrunga and oflāta nāne, ac hȳrsumnesse þū mē bebude for ofrunga.

7. Ne bud þū mē nā *ælmessan* tō syllan, nē for mīnum synnum, þā þā ic hȳ næfde; ac ic cwæð, Ic eom gearu, ic cume, and sylle þæt þū ær bebude, þæt ys hȳrsumness.

8. On forewardre þyssere bēc ys āwriten be mē and ēac on manegum oþrum þæt ic sceolde

Text. 2. *MS.* stiðe (for *swiðe*), *Th.* *swiðe*. — 5. *Th.* þīne (for þīn, *first time*). — 7. *MS.* *Th.* *ælmessan*.

þinne willan wyrcean, and swā ic ēac wylle dōn ;
Drihten, mīn God, ic hæfde geteohhod, and gýt
hæbbe, þæt ic scyle healdan þīne æ symle on
mīnre heortan.

9. Ic cýðe þīne rihtwīsnesse on micelre gesam-
nunge ; and mīnum wēolorum ic ne forbēode ac
bebēode þæt hý þæt sprecon symle.

10. Drihten, þū wāst þæt ic ne āhýdde on
mīnum mōde þīne rihtwīsnesse ; ac þīne sōð-
fæstnesse and þīne hælo ic sǣde.

11. Ne āhýdde ic nā þīne mildheortnesse and
þīne rihtwīsnesse on myclum gemōtum.

12. Ac ne dō þū, Drihten, þæt þīn mildheortnes
sý mē āfyrred ; for þām þīn mildheortnes and
þīn sōðfæstnes mē symle underfēgon.

13. For þām mē ymbhringde manig yfel, *þæra*
nis nān rīm ; mē gefēngan mīne āgene unriht-
wīsnessa, and ic hý ne meahte gesēon nē
ongytan.

14. Mīne fýnd wæran gemanigfealdode þæt
heora wæs mā þonne hæra on mīnum hēafde ;
and mīn heorte and mīn mōd mē forlēton tō
þām þæt ic mē nyste *nænne* rǣd.

15. Ac licige þē nū, Drihten, ic þē bidde, þæt
þū [*mē*] geārige, and ne lata þū tō mīnum
fultume.

Text. 10. *Th.* hæle. — 13. *MS. Th.* þær (for þæra). — 14.
MS. næne, *Th.* nænne. — 15. *MS. om.* me, *Th.* me ; *Th.* arige.

16. Sceamian hiora and ondræden him endemes þā þe ēhtað mīne sǣwle and hȳ teohhiað mē tō āfyrrane.

17. Sȳn hȳ gehwyrfde under bæc and ondræden him þā þe mē yfeles unnon.

18. Beren hī swiþe raþe heora āgene scame þā þe cweþað be mē, þonne mē hwylc ungelimp becymð, Is þæt lā well?

19. Blissien þā and fægnien þā þe þīnne willan sēceað; and cweðen þā þe hopiað tō þīnre hǣlo, Gemyclad sȳ sē Drihten þe swylc dēð.

20. Ic eom yrming and þearfa, and þēah Drihten mīn gȳmð.

21. Þū, Drihten, eart mīn friðriend and mīn gefultumend and mīn gescyldend; Drihten, mīn God, ne yld nū þæt þū mē ārie.

Text. 16. *Th.* Scamien; *Th.* awyrpanne (*for* afyrranne).

PSALMUS XL

VOX CHRISTI DE PASSIONE SUA ET DE IUDA TRADITORE

Dauid sang þysne ¹ fēowertigoðan sealme be his earfoðum, ² and eft ³ be þām fultume þe hē hæfde fram Gode; and hē sæde eac on þām sealme hū hē hæfde āfandod ægðer ge his frýnd ge his fýnd on his earfoðum and on his ungelimpe. And eac hē wīt gode be Ezechie cincge ⁴ þe æfter him bēon sceolde, ⁵ þæt him sceolde þæt ylce bēon. And eac be ælcum *Cristnum* ⁶ men hē wīt gode þæt ylce þāra þe ærest on earfoðum byð and eft on eðnesse. And eac be Criste hē wīt gode on þæm ⁷ sealme and be Iudeum, hū hȳ hine swencton and hū hine God eft ārētte.

1. Eadig byð sē þe ongyt þæs þearfan and þæs wædlan, and him þonne gefultumað, gif hine tō onhagað; gif hine ne onhagað, þonne ne licað him þeah his earfoðu; þone gefriþað Drihten on swylcum dæge swylce him swylc yfel becymð.

2. Drihten hine gehylt and hine geliffæst and gedēð hine gesæligne on eorðan, and ne sylð hine nā on his fēonda *anweald*.

Ps. XL. *Argumentum.* (a) Infirmitas et curatio praedicitur Ezechiae, et quod occasione languoris latentes inimici detecti sunt insultando, quodque (T, quoque) ipsa aegrotatio (T, aegritudo) in deuotionem eius profecerit. (b) Item, uox Christi de passione sua et de Iuda traditore, legendus ad Isaiam (B, T, Esaiam); aliter, quilibet Christianus contra immundos spiritus (B, T, immundum spiritum) et hominem pacis (B, fecis, M, T, faecis; but cf. vs. 9 of psalm) suae, id est carnis, profatur.

Introduction. ¹ V, þisne; ² earfeð[um]; ³ eac; ⁴ [cy]ninge; ⁵ scold[e]; ⁶ MS. crisnum, Th. Cristnum; ⁷ V, þam.

Text. 2. MS. hanweald, Th. anweald.

3. Drihten him bringð fultum tō his bedde þe hē on lið; and eall his bedd hē onwent of untrumnesse tō trymðe.

4. Ic cweðe, Drihten, tō þē, Gemildsa mē and gehæl mīne sāwle; for ðon ic gesyngode wið þē.

5. Mīne fynd mē cwædon yfel and wilnodon, and spræcon betwuh him and cwædon, Hwonne ær hē bēo dēad, oþþe hwænne his nama āspringe?

6. And þēah hȳ þæs lyste, þēah hȳ ēodon in tō mē, and fandodon mīn, and seofodon mīn sār.

7. And þonne hȳ ūt ēodon from me, þonne worhton hȳ heora gemōt, and wæran ealle ānspræce þonne hȳ mē leahtrodon and læðdon.

8. Ealle mīne fynd hȳ þonne gegaderodon on-gēan mē, and þōhton mē yfeles, and spræcon mē yfeles, and spræcon unriht wið mē, and cwædon on bysmor:

9. Nis him nān lāð, hē rest hine ēaðe, hē mæg ārisan, þēah hē slāpe and licette untrymnesse. Ge furðon þā spræcon þæt ylce mid him þe ic betst truwode, and þā þe ær æton and druncon mid mē.

10. Þū þonne, Drihten, nū gemiltsa mē, and ārære mē tō þām þæt ic him mæge forgyldan þæs lēan.

Text. 3. *MS. Th.* an (*for* on). — 9. *MS. Th.* liccete.

11. Þonne ongyte ic on þām þæt þū mē lufast, gif nān mīnra fēonda ne fægnað mīnes ungelimpes.

12. Þū mē underfēnge for mīnre unsceðfulnesse, and mē gestrangodest beforan þīnre ansýne on ēcnesse.

13. Geblētsod sý sē Drihten, Israela God, on weorulda weoruld: sý swā.

PSALMUS XLI

VOX CHRISTI ANTE BAPTISMUM . . .

Dauid sang þysne ān and fēowertigþan scalm, þā hē wilnode tō hys ēðle tō cumanne of his wræcaðe. And þæt ilce hē witgode be Israela folce gehæftum on Babilonia, þæt hý sceoldon þæt ylce dōn. And ēac hē witgode be ælcum Cristnum men þāra[þe] geswenced [wære], oþþe on mōde oððe on lichaman,¹ and þonne wilnode ægðer ge þyses lifes frōfre ge þæs tōweardan. And ēac be Criste and be Iudeum hē witgode, hū hē wilnode þæt hē wurde gedæled wið hý and wið heora yfelnesse.

1. Swā heort wilnað tō wætre þonne hē wērig byð oþþe ofþyrst, swā wilnað mīn sāwl and mīn mōd tō þē, Drihten.

2. Mīne sāwle þyrst and lyst þæt hēo mæge

Ps. xli. *Argumentum.* (a) Populus in Babylone captivus patriae memor orat. (b) Aliter, ante baptismum uox Christi ad eos qui fidem sunt consecuturi; lege ad Isaiam (B, T, Esaiam).

Introduction. ¹MS. Th. om. þe and wære, V, þara þe geswence[d] wære oððe on mo[de] oððe on lichom[an].

cuman tō Gode, for þām hē is sē libbenda wylle; ēalā Dryhten, hwænne gewyrð þæt, þæt ic cume and ætȳwe beforan Godes ansȳne?

3. Mē wæran mīne tēaras for hlāfas, ægþer ge on dæg ge on niht; þonne ic gehȳrde tō mē cweþan, Hwær is þīn God þe þū tō hopast?

4. Ac þonne gemunde [*ic*] þīne ærran gyfa, and gestaðelode on mē mīne sǽwle; for þȳ ic gear wiste þæt ic sceolde cuman for Godes mildheortnesse tō þām wundorlīcan temple, þæt ys Godes hūs; þyder ic sceal cuman mid mycelre wynsumnesse stemne, and mid andetnesse, swylce symblendra swēg byð and blīðra.

5. For hwī eart þū þonne unrōt, mīn sǽwl and mīn mōd? hwī gedrēfe gyt me?

6. Hopa tō Drihtne, for þām ic hine gȳt andette; for þām hē ys mīn Hælend and mīn God.

7. Wið mē sylfne wæs mīn sǽwl and mīn mōd gebolgen and gedrēfed; for þæm ic eom gemyndig þīn, Drihten, be Iordane staðe, and on þām lȳtlan cnolle þe Ermon hātte.

8. Sēo nēolnes cliopað tō þære nēolnesse, and hēo oncwyrð for þære stemne eorðan wæterædra, þæt ys þīn yrre; eall hēah witu and *hefig* cōman tō mē, and þīne ȳpa mē oferflēowon.

Text. 3. *MS.* *Th.* mine (*for to me; or for mine sawle?*). — 4. *MS.* *om.* *ic.* *Th.* *ic.* — 6. *MS.* lacks *H* of *Hopa*. — 8. *MS.* þære (*e above the line*); *MS.* *hefig*, *Th.* *hefig*.

9. On dæg bebēad God his mildheortnesse cuman tō mē, mē tō gefriþianne wið þyssum yrmðum; and on niht hē ūs bebēad þæt wē sceoldon singan his sang.

10. Mid mē bēoð symble gearo gebedu tō þām Gode þe mē libbendne þanon gelædde; ic cweðe tō þām Gode, þū eart mīn andfengend.

11. Hwȳ *forġitst* þū mīn, and hwī āwyrpst þū mē fram þē? oððe hwȳ lætst þū mē gān þus unrōtne, þonne mē mysceað mīne fȳnd?

12. And þonne hȳ tōbrecað eall mīn bān, and þonne mē hyspað þā þe mē swencað; and huru swiðost þonne hȳ cweðað ælce dæge, Hwær ys þīn God?

13. For hwȳ eart þū unrōt, mīn mōd and mīn sāwl? and hwȳ gedrēfst þū mē?

14. Hopa tō Drihtne, for þām ic gȳt hine andette; for þām hē is mīn Hælend and mīn God.

PSALMUS XLII

VOX ECCLESIE

Dauīd sang þysne tū and fēowertigoþan¹ sealm, and hēalsode² God on þyssum sealmes þæt hē dēmdes betwuh

Text. 10. *Th.* symle. — 11. *MS.* forġita, *Th.* forġitst; *MS.* mysceað (*s* above the line). — 13. *Th.* gedrefest.

Ps. XLII. *Argumentum.* (a) Populus, ut supra. (b) Aliter, ad eos qui fidem sunt (P, sint) consecuti (M insertis a second sunt) a Christo, uox ecclesiae.

Introduction. ¹V, [feowert]igan (?); ²hal[sode].

him and his fēondum þe nāne æ Godes ne hēoldon. And hē ēac wītode be þām gehæftan folce on Babylonia, þæt hȳ sceoldon þæt ylce dōn. And be ælcum Crīstnum menn þe þysne sealm singð, hē wītode þæt hȳ hine sceoldon be þām ylcan singan ; and ēac Crīst be Iudeum.

1. Dēm mē. Dryhten, and dō sum tōscēad betwuh mē and unrihtwīsum folce; and from fācenfullum menn and unrihtwīsum gefrīða mē.

2. For þām þū eart mīn God and mīn mægen ; forhwȳ āwyrpst þū mē ? and hwī lætst þū mē gān unrōtne, þonne mīne fȳnd mē drecceað ?

3. Send þīn lēoht and þīne sōðfæstnesse, þā þe [mē] gēogēara læddon, þæt hȳ mē nū gȳt gelædan tō þīnum hālgan munte, in on þīn hālg temple ;

4. þæt ic þonne gange tō þīnum altere, and tō þām Gode þe mē blīðne gedyde on mīnum geogoðhāde.

5. Ic þē andette, Dryhten, mid sange and mid hearpan. Hwȳ eart þū unrōt, mīn sāwl ? oþþe hwī gedrēfest þū mē ?

6. Hopa tō Drihtne, for þām ic hine gȳt andette ; for þām þū eart God, mīn Hælend and mīn Dryhten. .

Text. 3. *MS.* þa þe (*om.* me), *Th.* þa me (*om.* þe).

PSALMUS XLIII

MACHABEORUM PRESSURAS . . . ET VOX APOSTOLI

Dauid sang þysne þreo and tēwertigoðan sealm, seofigende his earfoða ; and myngode þæra gyfa þe hē his fædrum ¹ and his foregengum sealde, and hiora ² eaforum gehēt ; and ēac seofode þæt him þūhte þæt hȳ ³ God on ðam tidum swā hrædlice ne gehȳrde swā hē his forengan dyde. And ēac hē witgode on þam sealme be Mathathia and be his sunum, þā wē Machabeas hātað, þæt hȳ sceoldon þæt ylce seofian on hiora earfoðum under Antiochus þam kyng. And ēac hē witgode be ælcum Crīstnum men þe tō Gode hopað, þæt hē sceolde þæt ylce dōn ; and ēac be Crīste, þæt hē wolde þæt ylce dōn be Iudeum.

1. Drihten, wē gehȳrdon mid ūrum ēarum, and ūre fæderas hit ūs sædon,
2. þā weorc þe þū worhtest on hiora dagum, and on hiora foregengena dagum.
3. Þæt wæs þæt þīn hand tōwearp þā elðeodegan folc, and plantode and tȳdrede ūre foregengan ; þū swenctest þā elðeodgan folc, and hȳ āwurpe.

Ps. XLIII. *Argumentum.* (a) Machabaeorum pressuras propheta supplicationesque commemorat. (b) Item, in exomologesim ; legendus (*M insertis est*) ad Epistolam Pauli ad Romanos. (*Rubric. MS. Th. pressuros*).

Introduction. ¹ V, earfoðu and my[ngode] þara gifa þe his f[ædrum] (*om. he*) ; ² heora ; ³ hi.

Text. 3. *MS. lacks þ of þæt* ; *MS. bæ* (*for þa, first time*), *Th. þa* ; *MS. foregengena, Th. foregengan* ; *MS. Th. stencstest, Th. Bosworth-Toller, swenctest* ?

4. Ne geēodon ūre foregengan nā ðās eorðan mid sweorda ecgum, nē hȳ mid þȳ ne gehēoldon; nē heora earmas hȳ ne gehēoldon, nē ne gehældon;

5. ac þīn swīðre hand and þīn earm and þæt lēoht þīnes andwlitan; for þām hȳ þē þā licodon, and þē licode mid him tō bēonne.

6. Hū ne eart þū mīn cyning and mīn Drihten, swā ylce swā þū hiora wære, þū þe bebude hælo cuman tō Iacobes cynne?

7. Þurh þē wē *beþurscon* ūre fȳnd and āwindwedan; and for þīnum naman wē forsāwan þā þe stōdon ongēan ūs.

8. Ne getrūwode ic nǣfre on mīnne bogan; nē mīn sword mē ne gefriðode nē ne gehælde.

9. Ac þū ūs āhreddest æt þām þe ūre ēhton; and þā ðe ūs hatedon þū gebysmrodest.

10. And wē þā heredon God ælce dæge, and wē wæron ēac geherede fram oþrum þēodum, for his weorcum; and his naman wē andettað ā weoruld.

11. Þēah þū, Drihten, ūs nū ādrifen hæbbe fram þē, and ūs gebysmrod, and mid ūs ne fare on fyrd swā þū gēo dydest.

12. Ac þū hæfst nū ūs gehwyrfde on bæclincg, and ūs forsewenran gedōne þonne ūre fȳnd; and þā þe ūs hatiað, hȳ ūs gegripað, and him sylfum gehrespað.

Text. 7. *MS.* bþurscon (*e wanting*), *Th.* beþurscon.

13. þū ūs geþafodest him tō metsianne, swā swā scēap; and þū ūs tōstenctest geond manega þēoda.

14. þū ūs bebohtest and bewrixledest, and nān folc mid ūs ne gehwyrfdest.

15. þū ūs gesettest tō edwīte and tō bysmre ūrum nēahgebūrum, and tō hleahtre and tō for-sewennesses eallum þām þe ūs ymbsittað.

16. þū hæfst ūs gedōn tō ealdspræce, þæt oðra þēoda nyton hwæt hȳ elles sprecon būton ūre bysmer, and weggeað heora hēafod ongēan ūs on heora gesamnuncge.

17. Ælce dæge byð mīn sceamu beforan mē, and ongēan mē; and mid mīnum bysmre ic eom bewrogen,

18. for þāra stemne þe mē hyspað and tælað, and for þāra ansȳne þe mīn ēhtað.

19. Eall þās earfoðu becōman ofer ūs; and ne forgēate wē þēah nā þē, nē þæt wōh ne worhton þæt wē þīne æ forlēten, nē ūre mōd ne ēode on bæclincg fram þē.

20. And þēah þū geþafodest þæt ūre stæpas wendon of þīnum wege; for þām þū woldest ūs geēaðmēdan on þære stōwe ūre unrōtnesse, þær wē wæron bewrigene mid dēaþes sceaðu.

21. Gif wē ofergeotole wæron Drihtnes naman, ūres Godes, and gif wē ūre handa ūpp hōfon tō oþrum gode,

Text. 16. *Th.* oðre; *Th.* weggeað. — 21. *MS.* lacks *G* of *Gif*.

22. hū ne wræce hit þonne God? for þan hē wāt ealle dýgelnessa ælcere heortan.

23. For þām wē bēoð ælce dæge for ðē geswencte; hý teohhiað ūs him tō snædincg-scēapum.

24. Ārīs, Drihten, for hwī slæpst þū? ārīs, and ne drif ūs fram þē·oð ūrne ende.

25. For hwī wendst þū þinne andwlitan fram ūs? oððe hwý forgytst þū ūre yrmða and ūre geswinc?

26. For þām synt nū full nēah tō dūste gelæd ūre sāwla, and ūre wamb lið on þære eorðan.

27. Ārīs, Drihten, and gefultuma ūs, and ālŷs ūs for þinum naman.

PSALMUS XLIV.

PROPHETA DE CHRISTO AD ECCLESIAM DICIT . . . DE REGINA AUSTRI.

Dauid wītode on þissum¹ fēower and fēowertigoban sealme, þā hē wæs oferdrenc² mid þý Hālgan Gāste, and on eallum þām sealme hē spræc ymb Fæder and ymb Sunu; and ymb þā hālgan gesamnuncga Crīstenra manna geond ealle³ eorðan. Sōna on þām forman ferse sē Fæder spræc þurh Dauid be Crīstes ācennesse, and cwæð:

Text. 23. *MS. lacks F of For.*

Ps. XLIV. Argumentum. (b) *Propheta de Christo ad ecclesiam dicit; legendus ad Euangelium Matthaei, de regina Austri. (Rubric. MS. Th. auri, for austri).*

Introduction. ¹ *V, [þis]ne; 2 MS. oferdren (ct lacking at end of line), V, [ofer]dru[ncen?], Th. oferdrenc; 3 MS. ealre, Th. ealle.*

1. Mīn heorte bealcet good word, þæt ys good Godes bearn; þām cynce ic befæste anweald ofer eall mīn weorc.
2. Mīn tunge ys gelicost þæs wīteres fepere þe hraðost writ, þæt ys Crīst, sē ys word and tunge God-Fæder; þurh hine synt ealle þincg geworht.
3. Hē ys fægroste andwlitan ofer eall manna bearn; geondgotene synt þīne *welaras* mid Godes gyfe, for þām hē geblētsode God on ēcnesse.
4. Gyrð nū þīn sweord ofer þīn þēoh, þū Mīhtiga! þæt ys gāstlicu lār, sēo ys on ðām godspelle; sēo ys scearpre þonne *ænig* sweord.
5. Geheald nū þīnne wlite and þīne fægernesse; and cum orsorg, and rīxa,
6. for þīnre sōðfæstnesse and for þīnre ryhtwīsnesse; þē gelæt swyþe wundorlice þīn sēo swyþre hand and þīn āgen anweald tō þām.
7. þīna flāna synt swyþe scearpa on þām heortum þīnra fēonda; folc gefeallað under ðē, þæt ys þæt hī ōþer twēga, oþþe on andetnesse gefeallað oþþe on helle.
8. þīn setl is, Drihten, on weorulda weoruld; swīðe ryht is sēo cynegyrd þīnes rīces, sēo gerecð ælcne mann oþþe tō þīnum willan oððe tō wīte.

Text. xlii. 3. *Th.* calle; *MS.* weras (*for welaras*), *Th.* welaras. — 4. *MS.* *Th.* æni (*for ænig*). — 7. *Th.* þīne; *Th.* scearþe (*Errata*, scearpe); *MS.* *Th.* an (*for on*).

9. þū lufodest rihtwīsnese, and hatodest un-rihtwīsnese; for þām þē gesmyrede Dryhten, þīn God, mid þām ele blisse ofer ealle oþre menn.

10. Myrre and gutta and cassia dropiað of þīnum clāðum and of þīnum elpanbānenum hūsum, on þæm þē gelufiað cynincga dohtor, þā þær wuniað for þīnre lufan and for þīnre weorðunga. þā wyrtgemang tǣcnað mistlicu mægen Crīstes, and þæt hrægl tǣcnað Crīstes licha-man, and þā elpanbānenan hūs tǣcnað rihtwīsra manna heortan, þāra kynincga dohtor tǣcnað rihtwīsra manna sǣwla.

11. And þær stent cwēn þē on þā swyðran hand, mid golde getucode and mid ælcere mislicre fægernesse gegyred, þæt ys eall Crīstnu gesamnūng.

12 Gehyr nū, mīn dohtor, þæt ys sēo gesamnuncg Crīstnes folces; geseoh, and ʒhyld þīn ēare, and forgit and ǣlæt þīn folc, þæt synd yfelwillende menn and unðēawas, and þæt hūs and þone hīred þīnes lēasan fæder, þæt ys dēofol.

13. For þām sē cyncg wilnað þīnes wlikes, for þām hē ys Drihten þīn God; gebide þē tō him, and weorþa hine; and swā ylce dōð ēac þā dohtor þære welegan byrig Tyrig, hī hine weorðiað

Text. 13. Th. gebidde.

mid gyfum, þæt synt þā sāwla þe bēoð gewelgoda mid goodum geearnuncgum.

14. Gif þū þus dēst, þonne weorðiað þē ealle þā welegastan on ælcum folce; and habbað him þæt tō mæstum gylpe, þæt h̄ gesēon kyninga dohtra inne mid him,

15. ūtan beslēpte and gegyrede mid eallum mislicum hrægla wlitum and mid gyldnum fna-sum, þæt synt mistlice geearnunga fulfremedra manna. Ēalā kynincg, hwæt þē bēoð brōht manega mædenu, and æfter þām þære sēo n̄hste þe wē ær ymbe spræcon.

16. Mid blisse and mid fægnuncge h̄ b̄oð gelædde in tō þinum temple, þæt synt þā sāwla þe heora mægðhād gehealdað and þā hrēowsiendan and þā þe gewitnode bēoð for hiora scyldum, oþpe heora willum oððe heora unwillum.

17. For þinum fædrum þē b̄oð ācennedu bearn, þæt synt apostolas wið þām hēahfædrum and wið witgum; and þū h̄ gesetst tō ealdormannum ofer ealle eorþan.

18. And h̄ bēoð gemyndige þines naman, Dryhten, on ælcere cneoresse.

19. And þonne for þ̄ þē andett ælc folc on ēcnesse and on weorulda weoruld.

Text. 13. *Th.* gewelgode. — 14. *Th.* (*Notes*), *wrongly reports* kyningra. — 15. *MS.* Vtan, *Th.* Utan; *Th.* kyning. — 17. *MS.* synt (n *above the line*). — 18. *MS.* cneorisse, *Th.* cneoresse.

PSALMUS XLV

VOX APOSTOLI IN PASSIONE CHRISTI

Dauid sang þysne fif and feowertigþan sealm, þanc-
ende Gode þæt hē hine oft ālȳsde of manegum earfoðum.
And ēac hē wītode þæt þæt ylce sceoldon dōn þā men
þā be twā scīra [beoð],¹ þæt ys Iude and Beniamin, þæt
hȳ sceoldon þām Gode þancian be hȳ² gefriðoðe fram þære
ymbsetennesses, and fram þære hereunge³ þāra twēga ky-
ninga,⁴ Sacces Rumeles suna, and Rassas Syria cynnges;
næs þæt nā gedōn for þæs cynnges gearnunga Achazs,
ac for Godes⁵ mildheortnesses and for his yldrena gewyrh-
thum hit gewearð þæt þā twēgen kyningas⁶ wæron ādrifene
fram Assyria cynges.⁷ And ēac þæt ylce hē wītode be
ælcum rihtwisum menn be ærest geswenced byð and eft
geārod. And ēac be Crīste and be Iudeum hē wītode
þæt ylce.

1. Dryhten ys ūre gebeorh and ūre mægen and
ūre fultumend on earfoðum, þā ūs swiðe swiðlice
oft on becōmon.

2. For þām wē ūs ne ondrædað, þeah eall eorðe
sȳ gedrēfedu, and þeah þā muntas sȳn āworpenes
on midde þā sæ.

Ps. XLV. *Argumentum.* (a) Ex persona canitur duarum tri-
buum, pro liberatione sua gratias agentium, quando Phaceas (P,
facee) filius Romelie et Rasin rex Syriæ Achaz (B, Achas)
regem et Hierosolyma uolentes expugnare non ualuerunt, sed ipsi
potius sunt ab Assyriorum rege conquassati. (b) Item, legendus
ad lectionem Actus Apostolorum.

Introduction. ¹ MS. Th. om. beoð; ² V, hi; ³ MS. Th.
herunge, V, [he]regun[ge]; ⁴ V, cynin[ga]; ⁵ V, þ[æs Godes];
V, cynning[as]; V, cyn[i]nge.

Text. 1. Th. be (for þa). — 2. Th. calle.

3. *Ūre fȳnd cōman swā egeslice tō ūs þæt ūs ðūhte for þām geþune þæt sio eorþe eall cwacode, and hȳ wæron þeah sōna āfærde fram Gode swȳþor þonne wē; and þā ūp āhafenan* kynincgas swā *þā* muntas wæron ēac gedrēfde for þæs Godes strenge.

4. *Þā wæs geblissod sēo Godes burh on Hierusalem, for þām cyme þæs scūres þe hȳ geclæsnode: sē Hȳhsta gehālgode his templ in on þære byrig; for þām ne wyrð sēo burh nāfre onwend, þā hwile þe God byð unonwendelic on hire midle.*

5. God hyre gehealp swȳþe ær on morgen, and gedrēfed wæron *þā* elðeodgan folc, and hiora rīce wæs gehnæged; sē Hȳhsta sende his word, and gehwyrfed wæs ūre land and ūre folc tō beteran, and hī and heora land tō wyrstan.

6. Drihten, mægena God, ys mid ūs, and ūre andfengend is Iacobes God.

7. Cumað, and gesioð Godes weorc and his wundru þe hē wyrçð ofer eorðan.

8. Hē āfierð fram ūs ælc gefeoht ūt ofer ūre landgemæru, and forbryçð ūra fēonda bogan, and eall heora wæpn gebryt, and heora scyldas forbærnð. *Þā* andswarode God þæs wītgan mōde, and cwæð eft þurh þone wītgan,

Text. 3. *MS.* Vre, *Th.* Ure; *Th.* cracode (*for* cwacode); *MS.* ahafenas, *Th.* ahafenan; *MS.* þer muntas, *Th.* þær muntas.
— 8. *MS.* eft (*τ above the line*).

9. Geæmetgiað ēow nū, and gesiōð þæt ic eom āna God, and mē nū ūp āhebbe ofer ðā elðeodegan folc, and ēac on þysum folce ic bēo nū ūp āhæfen.

10. Dryhten, mægena God, ys mid ūs, and ūre andfengend ys Iacobes God.

PSALMUS XLVI

VOX APOSTOLI POSTQUAM ASCENDIT CHRISTUS AD PATREM

Dauid sang þysne syx and fēowertigþan sealm, and ¹ lārde on þām sealm ealle þēoda þæt hȳ ² heredon þone God mid him mid ælcum þæra cræftum þe man God mid herian mihte, þone God þe hine swā ārlice gefriðode on eallum his earfoðum and ealle his fȳnd gebrytte. And ēac hē wītgoðe be Machabeum, þæt hȳ sceoldon þæt ylce dōn, þā hȳ ālȳsde wæron æt elðeodegum folcum. And ēac hē wītgoðe be ælcum rihtwisum geswenctum and eft ālȳsdum; and ēac be ³ Criste and be Iudeum.

1. Wēpað nū and hēofað, eall orlegu folc, for þām ūre God ēow hæfð ofercumen; and ēac gē, Israhela, hebbað ūpp ēowre handa, and fægnað, and myrgað Gode mid wynsumre stemne.

Ps. XLVI. *Argumentum.* (a) Machabaeorum personae carmen hoc quasi triumphale praecinitur, quoniam, uictis gentibus uel Iudaeis praecuricatoribus, templum est (P, om. est) cum sacris ritibus instauratum. (b) Item, legendus ad lectionem (P, lectio) Actus Apostolorum, postquam ascendit Christus ad Patrem.

Introduction. ¹ V, and he; ² hi; ³ Th. (Notes), *wrongly reads by.*

Text. 1. MS. Th. heowað (for heofað).

2. For þām hē ys swýþe hēah God, and swýþe andrysnlic, and swýþe micel Cynincg ofer ealle oðre godas.
3. Hē ūs underþeodde ūre folc, and orlega þeoda hē ālēde under ūre fēt.
4. Hē ūs gecēas him tō yrfeweardnesse, and Iacobes cynn þæt hē lufode.
5. Drihten āstāh mid wynsume sange and mid bȳmena stemne.
6. Ac singað ūrum Gode, and heriað hine; singað, singað, and heriað ūrne Cyning; singað, and heriað hine.
7. For þām hē ys God, and Cynincg ealre eorðan; singað, and heriað hine wīslīce.
8. Dryhten rīxað ofer eall cynrynu; Drihten sit ofer his ðām hālgan setle.
9. Þā caldormen ealre eorðan becumað tō Abrahames Gode, and bēoð him underðyðde; for þām hē oferswīðde þā strangan kynincgas ofer eorðan, þā þe wæron ūp āhæfene swā þās godas.

Text. 3. Th. orlege.

PSALMUS XLVII

[FIGURA] ECCLESIE [IN] HIERUSALEM FUTURÆ

Dauid sang þysne seofon and tēowertigoþan sealm, mycliende þone wundorlican : sige Godes þe hē þā and oftor ær dyde, hū hrædlice hē oferswiðde swā ofermōde kyningas. And ēac hē lærde ælcne man þe geswære and ofercumen and eft gefriðod [*byð*¹], þæt hē swā ylce Gode þancode and his anweald herede. And þæt ylce hē wītgode be Crīste, þæt hē þæt ylce sceolde cweðan tō his Fæder æfter ðære æriste.

1. Mycel ys sē Drihten ūre God, and swyþe tō herianne on þære byrig ūres Drihtnes and on his þām hālgan munte.
2. Hē tōbrædde blisse ofer ealle ūre eorþan ; sio mycle burh þæs myclan kyninges is āset on þā norðhealfe þæs munes Syon.
3. Sē God ys cūð on þære byrig, for þām hē hire symle fultumað.
4. Ēalā hwæt, gē sāwon hū egeslice gegaderode wæron eorðkyningas, and hū hī tōgædere cōmon.
5. And sōna swā hī gesāwon Godes wundru h̄ wæron wundriende, and wæran gedrēfde, and wæran styriende and onwende for þām ege and fyrhto þe hī gegripon.

Ps. XLVII. *Argumentum.* (a) Aestimatione hominum ignorantium Deum ex his quae in ciuitate operatus est magnus apparuit. (b) Item, legendus est ad Apocalypsin (T, Apocalypsim) Ioannis, figura ecclesiae in Hierusalem futurae.

Introduction. ¹*Th.* wunderlican ; ²*MS. om.* byð, *Th.* byð.

6. For þām him cōm swā hrædlic sār and wracu swā þām cennendan wīfe cymð færlīc sār; and hȳ wæron gebrytte swā hrædlice swā swā hradu ȳst windes scip tōbrycð on þām sandum, nēah þære byrig þe Tarsit hātte, sēo is on þām lande þe Cilicia hātte.

7. Swā swā wē gēogēare hȳrdon þæt God dyde be ūrum fæderum, swā wē gesēoð nū þæt hē dēð be ūs on þæs Godes byrig þe myclu wundru wyrcoð, þæt ys on ūres Godes byrig þe hē gestapelode on ēcnesse.

8. Wē onfōð, Drihten, þīnre mildheortnesse, on middum þīnum temple.

9. Swā swā þīn nama is tōbræd and gemyclad geond ealle eorðan, swā ys ēac þīn lof; þīn swiðre hand is full rihtwisnesse.

10. Blissie nu Syon sē munt, and fægnie Iudea cyn, for þīnum dōmum, Drihten.

11. Hweorfað ymb Sion, and gāð ofer þone weall Hierusalem and ymbūtan heriað God mid ælces cynnes heringe, and lufiað hine and secgað his wundru on þām torrum and on þām wīg-hūsum þære byrig; and fæstniað ēower mōd on his wundrum, and dælað hire weorðias swiðe rihte, and secgað swylc wundru ēowrum gingrum, þæt hȳ hȳ mægen eft secgan of cynne on cynn.

Text. 11. MS. Th. alces.

12. For þām hē is ure God on ēcnesse and on weorulda woruld; and hē ræt ūs and recð on weorulda weorlð.

PSALMUS XLVIII

ITEM, UOX ECCLESIE SUPER LAZARO ET DIUITE PURPURATO

Dauid sang bysne eahta and fēowertigoðan sealm, on þām hē lārde ealle men,¹ ge on his dagum ge æfter his dagum, þæt h̄ h̄ ūpp ne āhōfen for heora welum, and þæt h̄ ongēaton þæt h̄ ne mihton þā welan mid him lēdan heonon of weorulde; and ēac hē lārde þæt þā ðearfan h̄ ne forðōhton, nē ne wēnden þæt God heora ne rōhte. And ēac hē wītode þæt ealle rihtwise menn sceoldon þæt ylce lēran; and ēac þæt Crīst wolde þæt ylce lēran þonne hē cōme.

1. Gehȳrað nū þās word, ealle þēoda; and onfōð heora mid ēowrum ēarum, ealle þā þe eorðan būiað,
2. and ealle þā þe þær on ācende synt, and call manna bearn, ægðer ge welige ge hēane.
3. Mīn mūð wile sprecan wīsdōm, and sēo smēaung mīnre heortan foreþancolnesse.
4. Ic onhyld e min ēaran tō þām bīspellum þæs

Ps. XLVIII. *Argumentum.* (a) Communis exhortatio ad omnes homines dirigitur ne saeculi diuitias magni pendant sed pro his potius, si forte adfluant, Deo gratias referant easque pro aeterna requie dispensent. (b) Item, uox ecclesiae super Lazaro et diuite purpurato. (*Rubric. MS. diuitie, Th. diuite*).

Introduction. ¹ Th. menn.

ðe mē innan lærð; and ic secge on þys sealme
hwæs ic wylle āscian,

5. and hwæt ic ondræde on þæm yflan dagum;
þæt is unrihtwīsnes mīnra hōa and ealles mīnes
flæsces, sīo mē hæfð utan behringced.

6. Ongitan nū, þā þe trūwiað heora āgenum
mægene, and þære mycelnesse hiora spēda gylpað
and wuldrað:

7. þæt nān brōðor ōpres sāwle nele ālȳsan of
helle, nē ne mæg, þēah hē wylle, gif hē sylf nān-
wuht nyle, nē ne dēð tō goode þā hwīle þe hē
hēr byð. Gylde for þy him sylf and ālȳse his
sāwle þā hwīle ðe hē hēr sȳ; for þām sē brōðor
oppe nyle oððe ne mæg, gif hē sylf nā ne onginð
tō tilianne þæt hē þæt weorð āgife tō ālȳsnesse
his sāwle; ac þæt ys wyrse þæt full nēah ælc
mann þæs tiolað, fram þām anginne his lifes oþ
þone ende, hū hē on ēcnesse swincan mæge;

8. and næfð nænne forðanc be his dēaðe, þonne
hē gesyhd þā welegan and þā weoruldwisan
sweltan; sē unwīsa and sē dysega forweorpað
him ætsamne,

9. and læfað fremdum heora æhte; þēah hȳ
gesibbe hæbben, hȳ beoð him swȳðe fremde þonne
hī nān good æfter him ne dōð; ac heora byrgen
byð heora hūs on ēcnesse,

Text. 7. *MS. Th.* þæne (*for* þone). 9. *MS. Th.* beð (*for*
beoð).

10. and heora geteld of cynne on cynn; and hī nemnað hiora land and hiora tūnas be heora naman.

11. þā hwile þe mon on āre and on anwealde byð, næfð hē full nēah nān andgyt nānes goodes, ac onhyrð dysegum nēatum, swā hī ēac bēoð him swyðe gelice.

12. Ac þēs weg and þeos orsorgnes þyses andweardan lifes him fet witu on þām tōweardan; for þām hēo on lāst tiliað tō cwēmanne Gode and mannum mid wordum næs mid weorcum; nē furþum gearone willan nabbað tō þām weorce.

13. Mid swylcum monnum byð hell gefylled swā swā fald mid scēapum; and sē dēað hý forswylcð on ēcnesse.

14. And sōna on þām ylcan morgene þā rihtwisan heora wealdað, and hyra fultum and hyra anweald forealdað on helle, for þæm hý bēoð ādrifene of heora wuldre.

15. Ac God þeah ālȳst mīne sǣwle of helle handa; þeah ic þyder cume, þonne hē mē underfēhð.

16. Ne wundrige gē nā, nē ne andgiað on þone welegan, þeah hē welig sēo geworden, and þeah gemanigfealdod sý þæt wuldor his huses.

17. For þām þe hē ðyder ne lǣt þæt eall mid

Text. 11. *Th.* godes; *MS.* onhyred, *Th.* onhyrð. — 12. *Th.* set (*for* fet). — 16. *MS.* nane ne, *Th.* na ne.

him þonne hē heonan færþ, nē hit him æfter þyder ne færeð.

18. For þæm hē hæfde his heofonrice hēr on eorðan, þā him nānes willan næs forwyrnd hēr, nē nānes lustes on þysse weorulde; for ðām hē nyste him nænne þanc, nē Gode nē mannum, þæs ðe [hē] him sealde, syððan hē hit hæfde, būtan þā āne hwīle þe hit him man sealde.

19. For þæm hē færð þær his foregengan bēoð, þæt is tō helle, þær hē nāfre nān lēoht ne gesyhð.

20. Ac þās spræce ne ongit nā swylc mann, þonne hē byð on welan and on weorðscipe, and onhyreð þonne dysegum nēatum, and byð him swiðe gelic geworden.

PSALMUS XLIX.

DAVID DICT AD INCREPANDUM PECCATORES.

Dauid sang þysne nigen and tēowertigoðan¹ sealm be ægþrum² tōcyme Crīstes; on þām sealme³ hē cȳdde hū

Text. 18. *MS.* om. *he*, *Th.* *he*. — 19. *MS.* þæs (*for þær*, *first time*), *Th.* þær.

Ps. XLIX. Argumentum. (a) In priore psalmo ad omnes homines sermonem direxit; nunc ad Iudaeos loquitur, consternare uolens et emendare peccantes, qui uirtutum negligentes solas curarent hostias; quod totum exsequitur terribiliore suggestu, quasi tribunal iudiciale describens, ut sit tota compellatio Dei plena terroris. (b) Item, legendus ad Euangelium Matthaei.

Introduction. ¹*V* [feo]wertu[goðan]; ²*MS.* ægrum, *Th.* ægþrum, *V*, ag[þrum]; ³*MS.* erasure of about twelve letters' length after sealme.

egeslice Crīst bræatode Iudeas, and ealle heora gelican
þe þæt ylce dōð þæt hȳ dydon, for þām hȳ⁴ sealdon
*almessan*⁵ and ofredon Gode heora nȳtenu, næs hȳ⁶ sylfe.

1. Dryhtna Dryhten wæs sprecende þæt hē
wolde cuman tō eorðan, swā hē eft dyde, and
cliopode eorðlice men tō gelēafan.

2. Fram sunnan ūpgange oð hire setlgang of
Sion ārās sē wlite his andwlitan.

3. And eft cymð sē ylca God swiðe openlice,
þæt ys ūre God; and hē þonne nāht ne swu-
gað.

4. Fȳr byrnð for his ansȳne, and ymb hine
ūtan strange stormas.

5. And hē cleopað tō þæm heofone; hæst hine
þæt hē hine fealde swā swā bōc; and hē bebyt
þære eorðan þæt heo tōdæle hyre folc,

6. and gegadrie on þā swȳðran hand his hāl-
gan, þā þe hēoldon his bebodu ofer ælcere off-
runga.

7. Heofonas bodiað his rihtwīsnesse, for þām
sē God is dēmend;

8. and þonne cwyð tō him, Gehȳrað nū, mīn
folc; ic sprece tō ēow, Israelum, and ic ēow
secge sōðlice, for þām ic eom Drihten ēower
God:

Introduction. ⁴*V*, hi; ⁵*MS.* *almesan*, *Th.* *almessan*, *V*, [*alm*]-
cesan; ⁶*V*, hi.

Text. 1. *Th.* menn.

9. Ne þrēage ic ēow nā æfter offrunga; for ðām ēowra offrunga synt symle beforan mīnre an-sýne.

10. Ne onfō ic nā of ēowrum hūse cealfas, nē of ēowrum heordum buccan.

11. For þām mīn synt ealra wuda wildēor, and ealra dūna cēap and nýtenu and oxan.

12. Ic can calle heofones fugelas, and eall cor-þan wlite is mid mē.

13. Gif mē hingreð, ne seofige ic þæt nā tō ēow; for ðām mīn is eall *eorðan* ymbhwyrft and eall hyre innuncg.

14. Wēne gē þæt ic ete þæra fēarra flæsc, oþþe þara buccena blōd drince?

15. Ac ofriað Gode þā offrunge lofes, and gyl-dað þām Hýhstan ēower gehāt.

16. And cleopiað tō mē on þām dagum ēowra earfoða; þonne gefriðie ic ēow, and gē weor-ðiað mē.

17. Ac tō þām synfullan cwyð God, For hwý bodast þū mīne rihtwīsnesse? oððe for hwý onfēhst þū on þinne fūlan mūð mīne æ?

18. For þæm þū hatodest symle leornunga, and forwurpe mīn word symle under bæc fram þē.

19. Gif þū gesāwe þeof, þū urne mid him, næs nā ongēan hine; and þū dydest þē tō þām wōh-hæmendum.

Text. 9. *Th.* cowre.—13. *MS.* earðan, *Th.* eorðan. — 16. *Th.* cleopað; *Th.* (*Notes*), *wrongly reports* gefriðe.

20. þīn mūd wæs symle ful unrihtes, and þīn tunge ontȳnde fācn.

21. þū sǣte ongēan þīnne [*brōþor*] and tǣldest hine; and worhtest wrōhte betwuh þē and þīnre mōdor suna oðrum.

22. Eall þis yfel þū dydest, and ic swugode and þolode swylce ic hit nyste; þū rǣswedest swiðe unryhte þæt ic wære þīn gelīca, swylce ic ne meahte þē forgyldan swylces edlēan.

23. Ic þē þrēage nū, and stǣle beforan þē, and þē cȳðe eal þās yflu. Gehȳrað nū ðiss, and ongytað ealle þā þe Godes forgytað, þȳ lǣs hē ēow gegripe; for þām nys nān oþer þe ēow mæge gefriðian of his handa.

24. Sēo ofrung lofes mē līcað swiðost, and mē ēac swȳðost weorþað; and on þære offrunga is sē rihtwisa weg, on þære ic getǣce Godes hǣlo callum þām þe swā dōð.

Text. 21. *MS.* om. broþor, *Th.* broþor.

PSALMUS L

VOX DAVID AD POENITENTIAM

Dauid sang þysne ¹ fiftigoðan sealm, hrēowsiende ² for ðām ærendum þe Nathan sē wītga ³ him sǣde; þæt ⁴ wæs þæt hē hæfde gesyngod wið Ureus þone Cyðþiscan, ⁵ þā hē hine beswāc for his wifes þingum, þære nama wæs Bersabe. And *ēac* ⁶ hē wītode on þām sealme be Israela ⁷ folce, hū hȳ sceoldon hrēowsian hyra hæfnȳd on Babylonia. And *ēac* be Sancte Paule þām apostole ⁸ and be ælcum rihtwisum men hē wītode, hū hȳ sceoldon syngian and eft hrēowsian. Hē cwæð :

1. Miltsa mē, Drihten, æfter þīnre mycelan mildheortnesse.

2. And æfter þære menigu þīnra mildheortnessa ādilega mīne unrihtwisnessa.

3. And āðweah mē clænran from mīnum unrihtwisnessum þonne ic ær ðysse scylde wæs; and of þysse scamlēasan scylde geclænsa mē.

4. For þām mīne unrihtwisnessa ic ongyte, and mīna synna bēoð symle beforan mē on mīnum gemynde.

5. Wið þē ænne ic gesyngode, and ic dyde yfel

Ps. L. *Argumentum.* (a) Sub occasione paenitentiae suae (B, T, om. suae) qualiter populus in Babylone captiuus paenitere debeat ostendit. (b) Item, in Actus (M, Actis) Apostolorum, ubi Paulus eligitur; et uox Pauli paenitentis.

Introduction. ¹ V, þisne; ² [hreowsi]gende; ³ wītga; ⁴ þæt he wæs (sic); ⁵ cið[sca]n; ⁶ MS. Th. heac, V, eac; ⁷ V, [isra]hela; ⁸ MS. ap̃le, Th. Apostle. — MS. V, no Introductions after Psalm L.

Text. 4. Th. unrihtwisnesse; Th. mine (for mina).

beforan ðē; wið þē ænne ic sceal þæt bētan, for þæm þū āna eart rihtwīs, and oferswīðest calle þonne ðū dēmt.

6. Nis hit nān wundor, þēah þū sý gōd, and ic yfel; for ðām þū wāst þæt ic wæs mid unrihtwīsnesse onfangen, and *mīn* mōdor mē gebær mid synne.

7. Ic wāt þæt þū symle lufast rihtwīsnesse, and mē sealdest *mænega* gyfa ðīnes wīsdōmes; þā gyfa synt beheleda and uncūpa manegum oðrum.

8. Ac bespreng mē nū mid þīnum hāligdōme, swā swā mid ysopon, þæt ic bēo geclēnsod; and āðweah mē þæt ic sý hwītra þonne snāw.

9. Syle mīnre gehyρnesse gefēan and blisse, þæt ic gehyre þæt ic wylle, and ēac oðre gehyron be mē þæt þæt ic wilnige, swā swā hý ær gehyrdon þæt þæt ic nolde; þæt þonne mæge unrōte mōd blissian.

* * * * *

Text. 6. *MS.* mī, *Th.* min. — 7. *MS.* *Th.* mægena; *Th.* behelede and uncupe. — 9. *MS.* þæt þæt (*first time; second þæt above the line*). *MS.* fol. 63^b ends with verse 9; fol. 64^a begins within the poetical rendering of verse 6 of Psalm li (*Grein-Wülker*, iii, 332); an intermediate folio has been lost; it contained the close of the *Prose Version* and the beginning of the *Poetic Version*, separated, probably, by a picture, or an illumination, to mark the boundary of the adjacent 'fifties.'

Appendix

RUBRICS AND ARGUMENTA CONTINUED

The remaining Rubrics (Ps. LI—CL) of the 'Paris Psalter' and the corresponding *Argumenta* are here edited in conformity with those belonging to the West-Saxon Psalms.

PSALMUS LI.

Argumentum. (a) Contra uerba Rapsacis (*B*, Rhapsacis, *M*, Rabsacis) potest cantatum intelligi. (b) Aliter, uox Christi ad Iudam traditorem. (*Rubric, lost.*)

PSALMUS LII

INCREPAT IUDEOS INCREDULOS NEGANTES DEUM

Argumentum. (a) Et hic psalmus Rapsacen (*B*, Rhapsacen, *M*, Rabsacen) percutit. (b) Aliter, increpat Iudaeos incredulos operibus negantes Deum; legendus ad Euangelium Matthaei.

PSALMUS LIII

UOX CHRISTI AD PATREM

Argumentum. (a) Ex persona Ezechiae obcessi potest intelligi. (b) Aliter, uox Christi ad Patrem, uel cuiuslibet fidelis auxilium Dei contra uitia flagitantis.

PSALMUS LIV

FIDELIS QUIPIAM [CONTRA] VITIA CARNIS

Argumentum. (a) Ex persona Oniae sacerdotis sponte Aegyptum petentis psalmus iste depromitur, quando Iason propinquus eius sed honoris et uitae illius aemulus ab Antiocho Seleuci filio pontificatum redemit, ea conditione, ut omnes Iudaeos in gentilium scita traderet; ipse uero Onias, constructo in Aegypto altari, ritus sacros, quos Hierusolymis Iason profanauerat, cum Iudaeis qui inueniri (P, B, inuenire) potuerant antistes deuotus instaurauit. (b) Aliter, fidelis quispiam contra uitia carnis et ipsam carnem deprecatur.

PSALMUS LV

VOX CHRISTI AD PATREM

Argumentum. (a) Machabaeorum supplicatio quando in ultionem legis coniurantes tam praeuicaciter ciues quam etiam hostes expugnare tentabant. (b) Aliter, uox Christi ad Patrem. (c) Item, Arnobius: Si tenuerint te Allophyli et a sanctis cogitationibus te longe fecerint, clama ad Dominum dicens, Miserere mei, Domine, quoniam conculcauit me homo, homo utique exterior; per te enim agit contra te, per ipsum tota die pugnant contra te inimici tui.

PSALMUS LVII

VOX DAVID QUANDO FUGIEBAT A FACIE SAUL

Argumentum. (a) Et hic Machabaeorum; uerum, incipiente iam uictoria, laetabunda formatur oratio. (b) Item, uox Pauli post resurrectionem. (c) Item, Arnobius: Cum fugeris (*Blanch.* fugiens) a facie principis huius mundi, persequentis te sicut Saul persequabatur Dauid, speluncam pete, id est ita te constitue ut ab inimico tuo inueniri non possis, et tu quidem inimicum tuum inter manus habeas, ille uero te non uideat; hoc enim eueniet si ex toto corde dicas Deo, In umbra alarum tuarum spero (B, T, sperabo, but Arnobius and P, spero). (*Rubric. Th.* fugierat.)

PSALMUS LVII

PROPHETA DE SENIORIBUS IUDEORUM DICIT

Argumentum. (a) Crescente in dies fama et uictoria Machabaeorum, quidam se illis inimici fraudulentos (B, T, fraudulentis) admiscebant, a quibus et Ionathas Simonque cum filiis sunt interempti; hos ergo psalmus iste redarguit. (b) Aliter, propheta de senioribus Iudaeorum dicit.

PSALMUS LVIII

VOX CHRISTI AD PATREM DE IUDEIS

Argumentum. (a) Hic etiam (P, et) psalmus in personam (T, persona) Machabaeorum formatur. (c) Item, Arnobius: Quando domus corporis tui a principe huius mundi custodiri praecipitur, ut capiaris et interficiaris gladio cuiuscunque peccati, ex totis uisceribus (B, T, uiribus, *but Arnobius and P, uisceribus*) exclama, Eripe me de inimiciis meis, Deus meus.

PSALMUS LIX

VOX APOSTOLI QUANDO CHRISTUS PASSUS EST

Argumentum. (a) Per occasionem suae uictoriae Machabaeorum quoque triumphas (B, T, triumphans, M, triumphos) praedicat. (b) Aliter, uox apostolorum quando Christus passus est.

PSALMUS LX

EX PERSONA POPULI IN BABYLONIA

Argumentum. (a) Ex persona populi in Babylone positi et pro sua libertate deprecantis psalmus iste componitur, cui (T, cum) tamen spes nutrierat reuersionis in patriam.

PSALMUS LXI

VOX CHRISTI DE PASSIONE

Argumentum. (a) Verba Machabaeorum quando ab Antiocho sacrificare et profanari cogebantur (*P, B, cogebant, M, cogebantur*).
 (b) Aliter, uox Christi de passione.

PSALMUS LXII

EX PERSONA EORUM CANITUR . . .

Argumentum. (a) Ex persona eorum canitur qui meritis (*Blanch. mentis*) eminentiores in Babylone degebant.

PSALMUS LXIII

VOX MARTIRUM CRISTI

Argumentum. (a) De seipso (*T, ipso*) Dauid cecinit cum Saulis persecutionibus laboraret. (b) Aliter, uox martyrum Christi.

PSALMUS LXIV

VOX ECCLESIE ANTE BAPTISMUM

Argumentum. (a) Reditum populi de Babylone praedicit, ex persona reuertentium loquens. (b) Aliter, uox ecclesiae ante baptismum.

PSALMUS LXV

VOX CRISTI, ET APOSTOLORUM AD POPULUM

Argumentum. (a) Et hic reditum populi designat, uerum ex persona illorum loquens qui inter eos erant (*B, T, om. erant*) meritis

(*B*, merita, *M*, *T*, merito) celsiores, cum superius carmen totius populi preces et uota contineat. (*b*) Aliter, uox apostolorum ad populum.

PSALMUS LXVI

SACERDOTES POPULO BENEDICERANT EX . . .

Argumentum. (*a*) Hoc quoque carmine reditus populi ex Babylone praedicitur, in quo iisdem uerbis reuersorum alacritas indicatur quibus ut sacerdotes populo benedicerent lege scriptum est.

PSALMUS LXVII

PROPHETA RESURRECTIONEM CHRISTI . . .

Argumentum. (*a*) Cum arcam testamenti post crebras migrationes tandem Dauid ad se grandi exultationis ambitu transferret, carmen hoc cecinit, memorque itineris illius et transductionis quondam in heremo, quasi ex persona principum illius temporis psalmum composuit, ipsum uersum in capite ponens quem et Moyses (*B*, *T*, *Moses*) tunc quoties in signum perfectionis arca mouebatur decantare solebat. (*b*) Aliter, propheta resurrectionem Christi et posteriores glorias annuntiat. (*Rubric. MS. Th. prophete.*)

PSALMUS LXVIII

VOX CHRISTI CUM PATERETUR

Argumentum. (*a*) Machabaeorum personis causisque conueniens aptatur oratio. (*b*) Aliter, legendus ad lectionem Ionaë prophetae et ad Euangelium Iohannis; uox Christi cum pateretur.

PSALMUS LXIX

VOX CHRISTI AD PATREM

Argumentum. (*a*) In discrimen regni salutisque deductus a filio psalmum hunc orationis uice composuit. (*b*) Aliter, uox Christi, uel

ecclesiae ad Dominum. (c) Item, quod titulus scriptus est, In rememoratione quod saluum fecerit eum Dominus, superioris psalmi mentionem facit, ubi ait, Saluum me fac, Deus.

PSALMUS LXX

VOX CRISTI AD PATREM

Argumentum. (a) Praedicit ea quae erat populus in Babylone passurus et haec ad emendationem uentura, simul et (B, T etiam) reditum promittens. (b) Aliter, uox Christi ad Patrem.

PSALMUS LXXI

VOX ECCLESIAE DE CRISTO AD DOMINUM

Argumentum. (a) Hic psalmus non simpliciter in Salomonem, sed propter communem populi prosperitatem, quae erat cum regis felicitate coniuncta, et in Salomonem canitur. (b) Aliter, uox ecclesiae de Christo ad Dominum.

PSALMUS LXXII

VOX CRISTI AD PATREM DE IUDÆIS

Argumentum. (a) Qua expostulatione populus in Babylone captiuus aduersus providentiam usus sit indicatur, et quod pro exploratione uirtutis in hac uita plerumque iusti cruciantur (T, crucientur), nec non inopinatis aliquoties successibus attolluntur (B, T, attollantur, M, attolluntur). (b) Aliter, uox Christi ad Patrem de Iudæis.

PSALMUS LXXIII

MACHABEORUM PERICULA NARRANTUR ET PRECES . . .

Argumentum. (a) Machabaeorum et pericula narrantur et preces connectuntur. (Rubric. MS. et preces, Th. om.)

PSALMUS LXXIV.

VOX CRISTI DE IUDICIO FUTURO

Argumentum. (a) Post uictoriam de Sennacherib ex totius populi persona redduntur officia uotaeque gratiarum. (b) Aliter, uox Christi de iudicio futuro (B, T, om. Aliter . . . futuro).

PSALMUS LXXV.

VOX ECCLESIE AD CRISTUM

Argumentum. (a) Ut supra. (b) Aliter, uox ecclesiae ad Christum.

PSALMUS LXXVI

VOX CRISTI AD PATREM

Argumentum. (a) Praedicit ea quae erat populus in Babylone passurus et qualiter pro his ipsis (T, ipsius) libere querimoniam facturus, sicut et in lxxii. psalmo. (b) Aliter, uox Christi ad Patrem.

PSALMUS LXXVII

VOX CRISTI DE IUDEIS

Argumentum. (a) Uirtutis studia legisque custodiam propheta populo commendans hunc psalmum composuit, in quo monet ut Deum reuerenter metuant qui (P, M, quo) sanctiones legis suae beneficiorum largitate praeuenerit, ut hi qui iam erant obnoxii facilius subderentur; postremo hortatur ut seruent intenta mente concordiam. (b) Aliter, uox Christi de Iudaeis.

PSALMUS LXXVIII

LXXVIII. VOX APOSTOLORUM POST PASSIONEM CHRISTI

Argumentum. (a) In persona (P, personam) Machabaeorum canitur, qui sub Antiocho Epiphane patrias leges moeniaque, patre Mathatia (M, Matathia) auctore, ultimis coacti malis defendere aggressi sunt. (b) Aliter, vox apostolorum post (B, T, om. post, M, in) passionem (M, passione) Christi; aliter, anima poenitens contra pessimos uicinos, id est daemones, Deo supplicat. (Rubric. Th. om. numeral; and so always.)

PSALMUS LXXIX

VOX APOSTOLORUM PRO ECCLESIA ET CHRISTO AD PATREM

Argumentum. (a) Et hic Machabaeorum preces resonant ut Dominus consueta beneficia non subtrahat. (b) Aliter, vox apostolorum de ecclesia ad Dominum. (Rubric. Th. Christi.)

PSALMUS LXXX

Argumentum. (a) Reditum populi de Babylone praedicens, omnes ad gratiarum prouocat actionem; torcularia autem titulo prae-notauit quibus uel ipsi (P, ipsa) afflictii uel eorum sunt hostes attriti. (b) Aliter, vox apostolorum ad Pentecosten. (c) Item, Arnobius: In lxxix. psalmo uinea reparatur, et in lxxx. pro torcularibus agitur, Exsultate Deo, quia resurrexit uinea eius, surrexit enim quem exterminauit incredulus populus; ipsum utique exterminauit qui dixit, Ego sum uitis uera. (Rubric, lost.)

PSALMUS LXXXI

PSALMUS ASAPH. VOX ECCLESIAE AD IUDEOS

Argumentum. (a) Culpantur hi qui declinant in malitiam et inter iurgantes aequi iudices esse dissimulant. (b) Aliter, vox ecclesiae de Iudaea.

PSALMUS LXXXII

VOX ECCLESIAE AD DOMINUM DE IUDÆIS

Argumentum. (a) Contra gentium perfidiam deprecatur quae Machabaeorum gloriae (B, T, gloriam) invidentes religiose coepta destruere cum totius populi interitu conabantur (P, conabantur). (b) Aliter, uox ecclesiae ad Dominum de Iudæis, et de uitis hominum.

PSALMUS LXXXIII

VOX CHRISTI AD PATREM DE HIS QUI FIDEM SUNT CONSECRUTI

Argumentum. (a) Reuersos de Babylone praedicat quasi loca omnia circuire, ac recordari priscae solemnitatis, desideratorumque per multos annos locorum uix aliquando posse consideratione satiari. (b) Aliter, uox Christi ad Patrem (B, T, om. ad Patrem) de ecclesia. (Rubric. Th. eidem *for* fidem.)

PSALMUS LXXXIV

VOX APOSTOLICA DE NOUELLO POPULO AD DOMINUM

Argumentum. (a) Et hic quoque, reditum (B, T, reditus) quasi ex persona ipsius populi rogans, ut edicta regalia de reuersione captiuorum diuinæ gratiae accensione (T, accensione) firmentur. (b) Aliter, uox apostolica ad nouellum populum.

PSALMUS LXXXV

LXXXV. VOX CHRISTI AD PATREM. ORATIO IPSE DAVID

Argumentum. (a) Ipse Dauid in angustia positus orat; potest et Ezechias conuenire ab Assyriis obsecro. (b) Aliter, uox Christi ad Patrem.

PSALMUS LXXXVI

IN FINEM FILIIS CHORE PSALMUS CANTICI. VOX APOSTOLICA DE
ECCLÉSIA

Argumentum. (a) Praeceptis decem tribubus, Assyrii quamvis obedi-
dere (B, T, obsiderent) Hierusalem non tamen debellare potuerunt
(P, potuerint). (b) Aliter, vox apostolica de ecclesia.

PSALMUS LXXXVII

VOX CHRISTI DE PASSIONE SUA AD PATREM. LXXXVII

Argumentum. (b) Aliter, vox Christi de passione sua ad Patrem
(P, B, T lack the a-section, Blanch. *inappropriately*, Ut supra).

PSALMUS LXXXVIII

LXXXVIII. VOX CHRISTI AD PATREM DE IUDAEIS

Argumentum. (a) Praedicit captiuos in Babylone, nihil quidem de
meritis propriis sed de promissionibus ad Dauid Domini, conuenire ut
qui genus omne Iudaeorum uel reges illius se custodire promiserat
sponsionis fidem rebus implere dignetur, in honorem regum populum
(B, T, populos) protegendo. (b) Aliter (B, T, uel), vox Christi ad
Patrem de Iudaeis. (c) Aliter, de tempore illo quo numeratus est
populus historia (P, historice, B, historiae, *Arnobius and T*, historia)
canitur.

PSALMUS LXXXIX

VOX APOSTOLICA AD DOMINUM

Argumentum. (a) Solutio captiuitatis a Domino postulatur, ubi
tam efficax supplicatio funditur ut Mosi (B, T, Moysi) esse uideatur.
(b) Vox apostolorum ad Dominum (B, T, Patrem).

PSALMUS XC

UBI TEMPTATUR CRISTUS ; VOX ECCLESIAE AD DOMINUM

Argumentum. (a) Pro uictoria Ezechiae de Assyriis cantatur. (b) Aliter, legendum ad euangelium Marci, ubi temptatur (B, T, tentatur) Christus ; uox ecclesiae ad Dominum. (*Rubric.* Th. tentatur ; Th. (*Notes*), *wrongly reads* Christum ; MS. ecclesia, Th. Ecclesiae.)

PSALMUS XCI

VOX AECCLESIAE

Argumentum. (a) Assyriis sub Ezechia uictis, multi gratias agunt. (b) Aliter, uox ecclesiae.

PSALMUS XCII

VOX POPULI REDDITUM DE BABILONIA .

Argumentum. (a) Reditum de Babylone praedicens solito narrationis schemate carmen exornat, quo diuina latius commenduntur et explicuntur (P, B, plicuntur) auxilia ; quod autem (B, T, om. autem) ait in titulo, Quoniam inhabitata est terra, significat captiuitate laxata ; uerum notandum quia et iste et praecedens psalmus apud Hebraeos anepigraphus est, id est inscriptione carens. (*Rubric.* MS. Babiloniae, Th. Babylonia.)

PSALMUS XCIII

VOX AECCLESIAE AD DOMINUM DE IUDAEIS

Argumentum. (a) Enumeratis malis quae uictor Chaldaeus ingessit, adiungitur oratio uicti capti et transmigrati populi. (b) Aliter, uox ecclesiae de Iudaeis ad Dominum. (*Rubric.* MS. aecclesia, Th. Ecclesiae.)

PSALMUS XCIV

VOX ECCLESIAE

Argumentum. (a) Praedicens ea quae vel de Babylone exeunti vel in Babylone posito contigerunt, in principio psalmi omnes ad gratiarum uocat actionem, deinde exemplo rerum praeteritarum utilitatem exhortationis (T, exhortationis) inducit. (b) Aliter, uox ecclesiae poenitentiam suadentis.

PSALMUS XCV

VOX ECCLESIAE

Argumentum. (a) Ob reditum de Babylone gratiarum actio celebratur. (b) Aliter, uox ecclesiae uocantis. (c) Item, qui (M, quae) in praecedente psalmo destructam domum nostram fleuimus, id est regulam disciplinae, hic de reparata gratulemur. (Rubric. MS. ecclesia, Th. Ecclesiae.)

PSALMUS XCVI

ALLELUIA. VOX ECCLESIAE AD ADVENTUM CHRISTI

Argumentum. (a) Triumphus de Babyloniis (B, T, Babylonia) et de reditu populi gratiarum actio geritur, ubi solito schemate regnantis Dei pompa describitur. (b) Aliter, uox ecclesiae ad aduentum Christi (B, T, Domini).

PSALMUS XCVII

Argumentum. (a) Soluta captiuitate, iungitur exhortatio deuotae in Domino obseruantiae; solito sane schemate patrae (B, T, paratae) de Babyloniis (P, Babylonis) uictoriae pompa describitur. (b) Aliter, uox ecclesiae ad Dominum et apostolos. (Rubric, loc.)

PSALMUS XCVIII

VOX APOSTOLORUM AD POPULUM

Argumentum. (a) Ut supra. (b) Aliter, vox apostolorum ad populum.

PSALMUS XCIX

VOX APOSTOLORUM

Argumentum. (a) Tanquam reductos iam de Babylone et in proprio habitantes solo, relaturos gratias Dei templum hortatur intrare; curat autem frequenti praedicatione atque exhortamento ut illis et desperationem (*P*, disperationem) reuertendi et incuriam gratias agendi sedulus monitor (*B*, monetur, *T*, moneatur) et propheta certus eripiat. (b) Aliter, vox apostolorum ad populum.

PSALMUS C

VOX CRISTI AD PATREM

Argumentum. (a) Ex persona iustorum in Babylone captiuorum (*B*, *T*, om. captiuorum) canitur, praedicunturque ea quae singulis pro conscientia uirtutis (*B*, *T*, om. uirtutis) suae (*P*, suae et) tribulationis tempore conuenirent. (b) Aliter (*P*, om. aliter), vox Christi ad Patrem de requie (*P*, reliquae, *B*, *T*, reliquiis, *but Thomasius's Collectio*, requie) sanctorum.

PSALMUS CI

VOX CHRISTI AD PATREM

Argumentum. (a) Babyloniac (*B*, *T*, Babylonicae) captiuitatis praedictis aerumnia, tristibus etiam laeta, id est spem reuersionis, adiungit. (b) Aliter, vox Christi, et ecclesiae cum ascendisset Christus, ad Patrem.

PSALMUS CII

VOX AECCLESIAE AD POPULUM SUUM

Argumentum. (a) Felicitas reversionis praedicatur et agi Deo gratias imperatur, captiuitate laxata. (b) Aliter, uox ecclesiae ad populum suum. (*Rubric.* MS. aecclesia, Th. Ecclesiae; MS. Th. patrem for populum.)

PSALMUS CIII

VOX AECCLESIAE

Argumentum. (a) Praesens psalmus, xviii. (B, T, om. xviii.), et cxlviii. (P, corrected from cxxviii.) consideratione creaturarum Dei in eius canuntur laudem. (b) Aliter, uox ecclesiae laudantis Deum. (*Rubric.* MS. aecclesia, Th. Ecclesiae.)

PSALMUS CIV

VOX CRISTI AD APOSTOLOS DE IUDAEIS

Argumentum. (a) Hic psalmus ueterum tam sanctorum quam temporum recordatione in praesentium utilitatem decenter omnino et artificiose formatur. (b) Aliter, uox Christi ad apostolos de Iudaeis.

PSALMUS CV

VOX AECCLESIAE AD APOSTOLOS

Argumentum. (a) Psalmus hic ex persona populi quasi iam in Babylone positi canitur, confitentis peccata sua, ac desolentis quod beneficiis Dei semper ingratus exstiterit. (b) Aliter, uox ecclesiae ad apostolos; legendus ad Exodum. (*Rubric.* MS. aecclesia, Th. Ecclesiae.)

PSALMUS CVI

VOX CRISTI DE IUDAEIS

Argumentum. (a) Reditus populi de Babylone praedicatur : primumque imperatur ut collata beneficia deuotis extollant uocibus gratiarum, ac deinde quae mala in captiuitate pertulerunt uaria narratione describitur (*B*, discribuntur, *M*, *T*, describuntur). (b) Aliter, uox Christi de Iudaeis ; legendus ad lectionem Numeri et Iudicum.

PSALMUS CVII

VOX ECCLESIAE

Argumentum. (a) Sub Machabaeorum persona cantatur, continet autem preces de hostibus uictoriae gratulatione ; potest et de ipso Dauid accipi, quod plurimis gentibus imperauerit. (b) Aliter, uox ecclesiae ad superpositionem.

PSALMUS CVIII

VOX CRISTI DE IUDAEIS

Argumentum. (a) Sub Machabaeorum persona canitur, deplorantium quae ab exteris quae a (*B*, *T*, et *for* quae a) domesticis aduersa pertulerunt, postulantiumque ultionem in eos qui Antiochum uel Demetrium reges in eorum odia falsa criminatione succenderant, quique uenalem fecerant sacerdotii dignitatem ; quod non tantum excluso Onia factum est sed per omne tempus deinceps quo Iudaea Machabeis est proeliantibus (*B*, *T*, praeliantibus) liberata. (b) Aliter, uox Christi ad Patrem de Iudaeis.

PSALMUS CIX

Argumentum. (a) De Domino Christo canitur, sicut et ipse Pharisaeis exponit. (b) Item, uox ecclesiae de Patre et Filio. (*Rubric, lost.*)

PSALMUS CX

CX. VOX ECCLESIE AD LAUDEM CRISTI

Argumentum. (a) Gratiis agit David pro beneficiis populo collatis, præcipue pro soluta captiuitate Babylonia (B, T, Babylonica). (b) Aliter, uox ecclesiae de Christo cum laude.

PSALMUS CXI

ALLELUIA CONVERSIONIS AGGEE ET ZACHARIAE. VOX ECCLESIE DE CRISTO

Argumentum. (a) Omnes in commune ad studium uirtutis instituit; qui etiam fructus bona opera consequatur (T, consequuntur, Blanch. consequatur), adnectens diuitias inter alia, despectusque hostium commemorans quod reuersis a Babylone constatum est. (b) Aliter, uox ecclesiae de Christo.

PSALMUS CXII

ALLELUIA. VOX ECCLESIAE CUM LAUDE CRISTI

Argumentum. (a) Ad psallendi officia instituit auditores, docens eos maiori cura laudari (B, T, laudare) oportere Deum, quia sit natura magnus et uoluntate beneficus. (b) Aliter, uox ecclesiae de fidelibus suis.

PSALMUS CXIII

VOX APOSTOLICA CUM IUDEIS INCREPANS IDOLA

Argumentum. (a) Recordatione priscorum (T, priorum) gestorum ad noticiam deitatis auditores instituit et suffragio diuinorum beneficiorum execrationem conciliat idolorum; loquitur autem ex persona populi ipsosque inducit mutuo sibi conferentes quibus quasi principiis diuina apud eos agnitio culturaque adoleuerit.

PSALMUS CXIV

CXIII. ALLELUIA. VOX CHRISTI EST

Argumentum. (a) Gratulatio populi de Babylonia reducti. (b) Aliter, vox Christi uel cuiuslibet fidelis de temptationibus (B, T, temptationibus) erepti.

PSALMUS CXV

CXV. ALLELUIA. VOX PAULI APOSTOLI

Argumentum. (a) Ex persona aegrotantis Ezechiae canitur. (b) Aliter, vox Pauli apostoli. (c) Hunc psalmum quinta et sexta editio cum superioribus copulant, Symmachus uero et Septuaginta interpretes diuidunt. (*Rubric. MS. xv., Th. om.*)

PSALMUS CXVI

CXVI. ALLELUIA. VOX APOSTOLORUM AD GENTES

Argumentum. (a) Conualescens de infirmitate Ezechias non solum Iudaeos sed etiam omnes gentes ad laudandum conuocat Dominum, ut quae nouum de recursu solis stupuerunt portentum Dominum uerum tanti miraculi uenerentur auctorem. (b) Aliter, uox apostolorum.

PSALMUS CXVII

ALLELUIA. UT OSTENDATUR HOMINIBUS UIA ID EST CHRISTUS PER
QUAM INGREDITUR AD PORTAM UITAE.

Argumentum. (a) Reductum de Babylone populum a finitimis gentibus opprimi non potuisse testatur, atque ad laudandum Deum se mutuo cohortantium schema componitur. (b) Aliter, uox Christi de se dicentis.

PSALMUS CXVIII

ALEPH ID EST DOCTRINA; UOX CHRISTI AD PATREM DE IUDÆIS ET
PASSIONE SUA ET DE ADVENTU SUO ET EIUS REGNO ET IUDICIO

[v. 17]	GIMEL PLENITUDO UEL TRIBUTATIO; UOX CONFESSORUM
[v. 33]	HE IPSA UEL SUSCIPiens; UOX MONACHORUM
[v. 49]	ZAI OLIVA UEL FORNICATIO; UOX VIRGINUM
[v. 65]	TETH BONUM; UOX SANCTORUM
[v. 81]	CAPH MANUS; UOX PENITENTIUM HOMINUM
[v. 97]	MEM EX QUO UEL EX IPSIS
[v. 113]	SAMECH ADIUTORIUM
[v. 129]	PHE OS AB ORE NON AB OSSE
[v. 145]	COPH UOCATIO
[v. 161]	SIN DENTES

Argumentum. (a) Totus iste psalmus, qui exhortationibus et institutionibus plenus est, sub persona canitur iustorum in Babylonica captiuitate degentium, qui misceant (*T*, proferunt) interdum uoces populo conuenientes, ut et humiliter exaequant se reis in confessione culparum et doceant ista ob meritum populo contigisse. (b) Aliter, uox Christi ad Patrem de Iudæis et de passione sua.

Aleph, doctrina. Beth, domus. Gimel, tributio (*T*, retributio) uel (*T*, siue) plenitudo. Daleth (*P*, deleti, *B*, Daleh), pauper uel tabulae uel ianua. He, ipse uel suscipiens. Vau, et ipse. Zain (*P*, zai), oliua uel fornicatio. Heth, uita. Teth, bonum. Ioth (*T*, jod), scientia uel principium. Caph (*P*, chaph), manus. Lamed (*P*, lamech), disciplina. Mem, ex quo uel ex ipsis. Nun, sempiternum siue (*T*, uel) piscis. Samech, adiutorium. Ain, fons siue oculus. Phe (*P*, fe), os ab ore, non ab osse. Sade, iustitia. Coph, uocatio. Res, caput. Sin, dentes. Thau (*M*, Tau), signum uel consummatio. (*Rubrics.* *Tanger wrongly reads* tribulatio, *for* tributatio, *and* Ne *for* He.)

PSALMUS CXIX

CANTICUM GRADUUM. VOX CHRISTI AD PATREM IN PASSIONE DE
IUDEIS

Argumentum. (a) Sub persona David canitur quando Saulis persecutionibus exulabat (P, B, exultabat). (b) Aliter, uox Christi ad Patrem de Iudaeis.

PSALMUS CXX

VOX ECCLESIAE AD APOSTOLOS, VEL AD CHRISTUM. CANTICUM
GRADUUM

Argumentum. (a) Praedicatio uel institutio supplicationis quae populo in Babylone posito conueniat; aliter, psalmi graduum dicuntur quia in ascensu templi canebantur singuli psalmi per singulos gradus. (b) Aliter, uox ecclesiae ad apostolos.

PSALMUS CXXI

CANTICUM GRADUUM. VOX ECCLESIAE AD APOSTOLOS. CXXI.

Argumentum. (a) Quia in priore psalmo audierat, Dominus custodiat introitum tuum et exitum tuum, nunc propterea laetatum se esse dicit quod sibi in domo Dei introitus sit repromissus. (b) Aliter, uox ecclesiae ad apostolos.

PSALMUS CXXII

CANTICUM GRADUUM. VOX CHRISTI AD PATREM. CXXII

Argumentum. (a) Ex communi omnium persona qui in captiuitatem ducti sunt canitur, libertatem reversionis a Domino postulandum (P, B, postulandum). (b) Aliter, uox Christi ad Patrem.

PSALMUS CXXIII

CANTICUM GRADUUM. VOX APOSTOLORUM

Argumentum. (a) Etiam sub persona populi iam liberati cantatur agentis gratias, cum enumeratione malorum quae a Babylone pertulerant. (b) Aliter, uox apostolorum.

PSALMUS CXXIV

CANTICUM GRADUUM. VOX ECCLESIAE

Argumentum. (a) Ex persona eorum canitur qui de captiuitate redeuntes impugnatores suos, hoc est finitimas gentes, Deo adiuvante, presserunt. (b) Aliter, uox ecclesiae.

PSALMUS CXXV

VOX APOSTOLORUM DE IMPIIS IUDEIS AD DEUM. CANTICUM GRADUUM

Argumentum. (a) In captiuorum personam canitur, supplicantium pro libertate, atque dicentium quanta bona et quanta clara laudatio absolutionem talem secutura sit. (c) Aliter, conuertente Domino captiuitatem Sion, hoc est Hierusolymorum, quae prima domum redierat, facti sumus sicut desolati (P, consolati), non dicit consolati; nondum est enim plena laetitia ceteris in captiuitate positis. (b) Aliter, uox apostolorum de impiis Iudaeis.

PSALMUS CXXVI

VOX CRISTI DE FUTURA ECCLESIA AD POPULUM DICIT

Argumentum. (a) Carmen hoc, licet Salomonis personae constituentis domum Domini congruat, *prophetice* (P, B, T, prophetiae, *Blanch.* prophetae) tamen et secundae aedificationi aptandum est quam adnitebantur reuersi de Babylone; quia utraque *cassa esset* (P,

B, T, esse), nisi Deo custode et praeside niteretur. (*b*) Aliter, uox Christi ad futuram ecclesiam.

PSALMUS CXXVII

CANTICUM GRADUUM. ITEM PROPHETA DE CHRISTO AD
ECCLESIAM DICIT

Argumentum. (*a*) Reuersos de Babylone docet studere debere uirtutibus, quando inremunerata talis non possit esse deuotio. (*b*) Aliter, propheta de Christo ad ecclesiam dicit.

PSALMUS CXXVIII

CANTICUM GRADUUM. UOX ECCLESIE. CXXVIII

Argumentum. (*a*) Docet reuersuros (*T, reuersos, Blanch. reuersuros*) de Babylone et (*T, om. et*) meminisse ueterum bonorum et pro felicitate praesenti gratias referri; ex persona ergo reuertentium formatur oratio. (*b*) Aliter, uox ecclesiae.

PSALMUS CXXIX

CANTICUM GRADUUM. UOX CHRISTI

Argumentum. (*a*) Sub persona reuertentium (*B, T, om. reuertentium*) de Babylone canitur, illorum uidelicet qui ibi meritis eminebant. (*b*) Aliter, legendus ad lectionem Ionae prophetae.

PSALMUS CXXX

CANTICUM GRADUUM. UOX ECCLESIE REGNANTIS, UEL SANCTE
MARIAE

Argumentum. (*a*) Hic quoque psalmus sub sanctorum in captiuitate degentium persona cantatur. (*b*) Aliter, uox ecclesiae regnantis.

PSALMUS CXXXI

CANTICUM GRADUUM. PROPHETA AD PATREM DE CHRISTO DICIT

Argumentum. (a) Idem argumentum est praesentis et lxxxviii. psalmi: praedicens quippe propheta quae circa populum in Babylone gesta sunt, inducit ipsum populum uelut commonentem Deum quantum beatus David curam religionis et diuini cultus habuerit quantumque studium pro templi aedificatione suscepit qualiterque illum uicissim Deus remuneraturum se dixerit promissionibus ad gentem eius directis uel ad eos qui erant ex eius genere regnaturi; et quia promissionum talium illo (*M, T, illa, Blanch. illo*) *tendebat* (*P, tendebant*) intentio ut esset in illa tam imperii quam populi (*B, tendebant*) intentione ut esset in illa tam imperii populi, *T, tenebant* intentione ut essent in illatam imperii populi, *Blanch.*, tendebant intentione ut esset in illa tam imperii quam populi) communis utilitatis, idcirco huiuscemodi propheta psalmos instituit quibus spem populi nutriet et credant manentem promissionem saltem propter fidem captiuitatem esse laxandam, ut et populus solo patrio et David posteri inuicto (*P, B, Blanch. patrio et David posteri a uicto, T, patris et David posteri inuicto*) instituantur imperio. (b) Aliter, propheta ad Patrem de Christo dicit.

PSALMUS CXXXII

VOX ECCLESIAE REGNANTIS

Argumentum. (a) Praedicat propheta duas et decem tribus, quae prius semper dissidebant, post captiuitatem in unam foederandas esse concordiam. (b) Aliter, uox ecclesiae.

PSALMUS CXXXIII

CANTICUM GRADUUM. VOX ECCLESIAE IN FUTURO

Argumentum. (a) Quasi post reditum, aedificata iam domu (*B, domum, T, domo*) Domini, commendatur iure psallendi (*B, T, om, Domini . . . psallendi*) studium libertatis. (b) Aliter, uox ecclesiae in futuro.

PSALMUS CXXXIV

ALLELUIA. CXXXIII

Argumentum. (a) Reuersis de Babylone praecipitur ut tam pro ultione hostium quam pro defensione sui gratias referant redemptori qui illos multiplici solationum (P, solaciorum) genere semper confouerit. (b) Aliter, uox ecclesiae operantibus quae (B, T, quia) increpat idola.

PSALMUS CXXXV

ALLELUIA. VOX ECCLESIAE

Argumentum. (a) Ut supra. (b) Uox apostolorum ad synagogas (P, synagogis).

PSALMUS CXXXVI

LAMENTATIO HIEREMIE. VOX ECCLESIAE

Argumentum. (a) Captiuitas Babylonia (B, T, Babylonica) prophetatur. (b) Aliter, uox ecclesiae.

PSALMUS CXXXVII

VOX CHRISTI AD PATREM. CXXXVII

Argumentum. (a) Praecedens psalmus querelas captiuati (P, B, captiuitati) in Babylone, hic uotum redeuntis populi continet quantaeque gratulationes in terra propria Deo reddere uoluerit exponit. (b) Aliter, uox Christi ad Patrem.

PSALMUS CXXXVIII

VOX PETRI APOSTOLI PENITENTIS. CXXXVIII

Argumentum. (a) Ex persona populi fidelis intelligentis Domini potentiam et quod nulla etiam secreta maiestatem eius fallere possunt psalmus iste componitur. (b) Aliter, uox Petri apostoli penitentis.

PSALMUS CXXXIX

IN FINEM PSALMUS DAVID. VOX PETRI

Argumentum. (a) Ezechias contra Assyrios orat ne uidelicet eorum (B, T, exterorum) ui uel (P, uelui for ui uel) fraude superetur. (b) Aliter, uox Christi est.

PSALMUS CXL

CXL. VOX ECCLESIAE CONTRA HERETICOS

Argumentum. (a) Sub forma (B, T, persona) Ezechiae canitur patientiam (B, T, paenitentiam) exercentis ne contra iram Assyriorum raperetur in iram. (b) Aliter, uox ecclesiae contra haereticos, sicut et supra.

PSALMUS CXLI

VOX CHRISTI AD DEUM. CXLI

Argumentum. (a) Titulus manifestus est de Dauid; potest et ab Ezechia obesso dictus accipi.

PSALMUS CXLII

VOX CHRISTI AD DEUM. CXLII

Argumentum. (a) Titulus apertus est a Dauid contra Absalom agi; potest et ab Ezechia contra Sennacherib dictum intelligi.

PSALMUS CXLIH

DAUID ADVERSUS GOLIAD

Argumentum. (a) Huius quoque psalmi (B, T, hunc quoque psalmum) ipse se (B, T, om. se) titulus exponit; nec minus etiam

Ezechiae gratiarum actio praetenditur de obsidione et de infirmitate saluati. (b) Aliter, uox ecclesiae aduersus diabolum et satellites eius. (Rubric. Th. Goliað.)

PSALMUS CXLIV

LAUDATIO IPSI DAVID. VOX ECCLESIE AD CHRISTUM. CXLIII

Argumentum. (a) Ex persona canitur populi de captiuitate liberati, admirantis (B, admirans, P, admiran) Dei potentiam et agentis gratias (T, gratiam) beneficiis eius qui omnibus in tribulatione positus subuenire solet. (b) Aliter, uox ecclesiae ad Christum.

PSALMUS CXLV

ALLELUIA AGGEI ET ZACHARIE. VOX CHRISTI AD POPULUM. CXL

Argumentum. (a) Populus de Babylone saluatus beneficia in se Dei ab initio commemorat. (b) Aliter, uox Christi ad populum. (Rubric. MS. cxlvi, Th. om.)

PSALMUS CXLVI

VOX ECCLESIAE, ET APOSTOLORUM AD NOVELLUM POPULUM

Argumentum. (a) Populus liberatus ad laudandum Deum hortatur. (b) Aliter, uox ecclesiae, et apostolorum ad nouellum populum.

PSALMUS CXLVII

ALLELUIA. VOX CHRISTI AD ECCLESIAM. CXLVII

Argumentum. (a) A speciali gratiarum actione pro reditu ad generalem Dei laudem conuertitur. (b) Aliter, uox Christi (B, T, Christi uox) ad ecclesiam.

PSALMUS CXLVIII

VOX APOSTOLORUM AD POPULUM

Argumentum. (a) Omnis mundi creatura ad laudandum Deum conuocatur. (b) Aliter, uox apostolorum ad populum.

PSALMUS CXLIX

CXLIX. VOX CHRISTI

Argumentum. (a) Reuersi de Babylone gratias agere iubentur quia obsestantes sibi finitimas gentes, Deo adiuuante, deuicerint. (b) Aliter, uox Christi ad fideles de futuro et de resurrectione.

PSALMUS CL

CL. VOX CHRISTI POST SECVLUM DEVICTUM

Argumentum. (a) Hortatur propheta tam posteros quam praesentes ut psallendi insistant officiis. (b) Aliter, Christi uox post saeculum deuictum in regno suo lactantis. Amen.

Bibliography

THE following lists have been prepared with reference to the entire 'Paris Psalter,' consisting of (a) The West-Saxon Psalms and (b) The Anglian Psalms.

MANUSCRIPTS

MS. — MS. 8824, Fonds latin, in the Bibliothèque Nationale, Paris. The so-called 'Paris Psalter.' *Date, the first half of the eleventh century.*

Note. — On the last page, 186^a, after the Latin canticles, litanies, and prayers (176^a–186^a), occurs the signature of the scribe :

·|· cognōmto · cada·

Hoc psalterii carmen inclyti regis dauid · sacer dī wulfwinus · manu sua conscripsit . Quicumq: legerit scriptū animę suę expetiat uotum

At the foot of the last page, 186^a, is the signature of the owner :
Ce liure est au Duc De Berry Jehan B

On the *verso* of the fly-leaf, 187^b, are the following notes in an ancient hand : Psalterium in ydiomate peg'n Istud psalterium dicitur romanum et est in . . . ydioma barbarum

V. — MS. Cotton Vitellius E. xviii, in the British Museum, London. The 'Vitellius Psalter.' The Anglo-Saxon Introductions to the West-Saxon Psalms are added on the margins of this MS. *Date, the first half of the eleventh century.*

MS. Junius 121, in the Bodleian Library, Oxford. This contains the Benedictine Office, with its fragments of the Anglian Psalms. *Date, the second half of the eleventh century.*

P. — MS. 12,273, Fonds latin, in the Bibliothèque Nationale, Paris. This contains, in separate series, the Latin *Argumenta* and *Explanations*. *Date, the tenth century or earlier.*

Note. — On the *verso* of the title-page, in the same hand as the text : Codex bedæ de titulis psalmodiū · liber

lib

sci petri corbeie. Then follows, in a different hand: Hic continenter. Homilia seu sermo in sollemnitate omnium sanctorum quod 4 primis foliis incipit, et in fine resumitur. Deinde corpus libri complectitur Explicatio Bedæ Venerabilis in titulos Psalmorum. At the end of the series of the *Explanations*, 74^a, in the same hand as the text: Explicit expositio · Bedæ

MS. Cod. Canonici Pat. Lat. 88, in the Bodleian Library, Oxford. Here the *Explanations* are inserted at the head of the Psalms. *Date, the second half of the eleventh century.*

Note. — At the head of the first *Explanatio*: Incipit interpretatio venerabilis BEDÆ in titulis psalmorum. After the last *Explanatio*: EXPOSITIO BEDÆ ūen pbri. In titulis psalmorum

[MS. Cod. Palat. 39, in the Vatican Library, Rome. This contains the *Explanations*. *Date, the eleventh century.*

Note. — The title of this section (44 f.) is reported by Morin: Bedæ presbyteri breuiarium de titulis psalmorum quod de Cassiodoro sumpsit.]

II. EDITIONS OF THE ANGLO-SAXON TEXTS

1835. *Libri Psalmorum Versio Antiqua Latina; cum Paraphrasi Anglo-Saxonica, partim soluta oratione, partim metricè composita*. Nunc primum e Cod. MS. in Bibl. Regia Parisiensi adseruato descripsit et edidit Benjamin Thorpe. Oxonii, E Typographeo Academico, MDCCCXXXV. — The entire 'Paris Psalter.' — Th.

1858. *Bibliothek der angelsächsischen Poesie* . . . hrg. von C. W. M. Grein. Zweiter Band. — Text II. Goettingen, Georg H. Wigand, 1858. Pp. 147–276. — The Anglian Psalms, exclusive of the 'Fragments.'

1898. *Bibliothek der angelsächsischen Poesie*, begründet von Christian W. M. Grein, neu bearbeitet . . . hrg. von Richard Paul Wülker. III. Band — 2. Hälfte. Leipzig, Georg H. Wigand, 1898. Pp. 83–230. — The Anglian Psalms, including the 'Fragments.'

1705. *Several Letters which passed between Dr. George Hickes and a Popish Priest*. . . . *With an Appendix containing several remarkable Papers*. London, 1705. — The 'Fragments'

of the Anglian Psalms in the 'Benedictine Office' were first published in this Appendix.

1849. *Godcunde Lár 7 þeódóm. Select Monuments of the Doctrine and Worship of the Catholic Church in England before the Norman Conquest. . . .* By E. Thompson, London, Lumley, 1849; Second Edition, London, John Russell Smith, 1875. — Pp. 113–211, the 'Benedictine Office.'

1854. *Cædmon's des Angelsachsen biblische Dichtungen.* Hrag. von K. W. Bouterwek. Erster Theil. Gütersloh, C. Bertelsmann, 1854. — Pp. CLXXIX–CCXXIII, 'Das Benedictiner-Officium.'

1901. *Das Benediktiner-Officium, ein altenglisches Brevier aus dem II. Jahrhundert.* Ein Beitrag zur Wulfstanfrage. Von Emil Feiler. [Anglistische Forschungen, 4.] Heidelberg, Carl Winter, 1901.

III. EDITIONS OF THE SOURCES OF THE RUBRICS AND INTRODUCTIONS

1563. *Octavus Tomus Operum Venerabilis Bedæ Presbyteri Anglosaxonis, quæstiones aliquot elegantissimas ueteris Testamenti com-
plectens, unâ cum doctissimo in Psalmos Davidicos Commentario recens
inuento . . .* Basileæ [per Ioannem Heruagium]; M. D. LXIII. — This volume contains (pp. 419–1058) the first edition of the *Exegesis*. — B.

1612. *Venerabilis Bedæ Anglo-Saxonis Presbyteri in omni
disciplinarum genere sua ætate doctissimi Operum Tomus Octavus;
Continens quæstiones aliquot elegantissimas veteris Testamenti, unâ
cum doctissimo in Psalmos Davidicos Commentario recens inuento
. . .* Coloniae Agrippinae, Sumptibus Antonij Hierati, & Ioannis
Gymnici. Anno M. DC. XII. — The *Exegesis* is here repro-
duced (pp. 307–896), with minor changes and occasional errors,
from the edition of 1563.

1688. *Venerabilis Bedæ Presbyteri Anglo-Saxonis, Doctoris
Ecclesiæ vere illuminati Operum Tomus Octavus, continens doctissi-
mas super varios veteris Testamenti libros quæstiones, et Commen-
taria in Psalmos Davidis . . .* Coloniae Agrippinae, apud Ioan-
nem Wilhelmum Friessem juniorem. Anno M. DC. LXXXVIII. — This is identical with the preceding edition, but with changed
title-page.

1748. *Venerabilis Viri Josephi Mariae Thomasi, cler. regul. S. R. E. Cardinalis, Opera Omnia. Tomus Tertius, in quo Psalterium perpetua interpretatione ornatum ad mus. codd. recensuit notisque auxit Antonius Franciscus Vassosi, C. R.* Romæ. MDCCXLVIII. Ex typographia Palladis.

This volume contains, at the head of the Psalms, the *Explanations* collated with MS. Cod. Palat. 39, and (in foot-notes) the *Argumenta* added by the editor from the author's papers. — T.

1850. "*In Psalmorum Librum Exegesis*," (Bede Venerabilis Opera Exegetica, Pars II. Sect. II, Dubia et Spuria). J.-P. Migne, *Patrologiæ Latine Tomus XCIII*. Paris, 1850. Pp. 477-1098. — The *Exegesis* is here reprinted, with slight variations and additional errors, from the Cologne edition. — M.

IV. EDITIONS OF THE SOURCES OF THE ARGUMENTA (abridged, adapted, or fragmentary in form)

1. Sources of the Historical Explanation (the 'a-section')

1643-46. *Expositio Patrum Graecorum . . . in Psalmos, a Balthasare Corderio . . . in Paraphrasin, Commentarium, et Catenam digesta, Latinitate donata, et Annotationibus illustrata.* Antwerpiae, 1643-1646. 3 vols. — This catena of Greek commentaries contains a number of fragments of the *ὑποθέσεις* of Theodore of Mopsuestia; some of them are anonymous, but have been identified by Baethgen.

1864. "*Theodori [Mopsuesteni] Expositio in Psalmos. Ex catena Corderiana in Psalmos, insertis suo loco fragmentis alias editis.*" J.-P. Migne, *Patrologiæ Græcæ Tomus LXVI*. Paris, 1864. Pp. 647-696.

1879. *Praetermissorum libri duo*, edited by Anton Paul de Lagarde. Goettingen, Dieterich, 1879. — This contains an edition of the Syriac scholia of Bar Hebraeus († 1286) on the commentary of Theodore, among which are epitomes of all the *ὑποθέσεις*.

1885-87. Friedrich Baethgen, "*Der Psalmencommentar des Theodor von Mopsuestia in syrischer Bearbeitung.*" *Zeitschrift für die alttestamentliche Wissenschaft* V (1885), 53-101. This article contains the text of some and a translation of almost all the super-

scriptions of the Psalms found in the Syriac commentary in MS. Sachau, no. 215, Royal Library of Berlin; these are proved to be epitomes of Theodore's *ὑποθέσεις*, agreeing substantially with the superscriptions of Bar Hebraeus.

Friedrich Baethgen, "Siebzehn makkabäische Psalmen nach Theodor von Mopsuestia," *Z. f. d. alttest. Wiss.* VI (1886), 261-288, and VII (1887), 1-60. — A special study of seventeen psalms, collecting all surviving fragments, with some new identifications, of Theodore's Commentary on them, together with a translation of the superscriptions of Bar Hebraeus and of the Sachau MS.

1896. Giovanni Mercati, "D'un palimpsesto Ambrosiano continente i Salmi esapli e di un' antica versione latina del commentario perduto di Teodoro di Mopsuestia al Salterio," *Atti della R. Accademia delle Scienze di Torino*, xxi (1896), 655-676; also published separately, *D'un palimpsesto Ambrosiano*, etc., Torino, Carlo Clausen, 1896. — Dr. Mercati here describes the discovery (first announced in the *Rivista Bibliografica Italiana*, I. 95, May 25, 1896) in two MSS., one in the Ambrosian Library at Milan and one in the Library at Turin, of fragments of a Latin version (of the fifth century, and slightly abridged) of Theodore's Commentary. These fragments are soon to be published, as *Varia Sacra* (fasc. II), Vatican Library, Rome.

2. *Sources of Mystical Title and Liturgical Note (the 'b-section')*

1747. *Venerabilis Viri Josephi Mariae Thomasi S. R. E. Cardinalis Opera Omnia. Tomus Secundus, continens Psalterium juxta duplicem editionem ad mss. codices recensuit notisque auxit Antonius Franciscus Venzosi Clericus Regularis.* Romæ MDCCXLVII. Ex typographia Palladis. — This volume contains (pp. XLVI-LXII) a *Collectio argumentorum in Psalmos*; the *Collectio* presumably used as source of the 'b-section' seems, tho with considerable adaptation, to be included in it.

1860-74. J. M. Neale and R. F. Littledale, *A Commentary on the Psalms: from Primitive and Mediæval Writers* . . . London, Joseph Masters & Co. First ed. 1860 ff.; third ed. (first vol. only) 1874. — Prefixed to each psalm is a paragraph, entitled 'Arg. Thomas,' which is a translation of the titles from the *Collectio* of Thomasius; and another, entitled 'Ven. Bede,' which

is a translation of the corresponding *Explanatio*. A comment ('c-section'), entitled 'Arnobius,' is also occasionally carried in from the *Argumenta*.

1852. J. D. C[hampers], *The Psalter or Seven ordinary Hours of Prayer, according to the use of the Illustrious and Excellent Church of Sarum. And the Hymns, Antiphons, and Orisons or Collects, for the principal Festivals and Seasons* . . . London, Joseph Masters, 1852. Here, at the head of the psalms, is found another *Collectio*, similar to and in part agreeing with that of Thomasius; it is said to be translated from one found in MS. Cotton Galba A. xviii. of the British Museum.

(3) *Sources of the Comment (the 'c-section')*

1865. "*Arnobii Junioris Commentarii in Psalmos*." J.-P. Migne, *Patrologiæ Latine Tomus LIII*. Paris, 1865. Pp. 327-570.

1866. "*Breviarium in Psalmos*" [Pseudo-Jerome.] J.-P. Migne, *Patrologiæ Latine Tomus XXVI*. Paris, 1866. Pp. 871-1378.—From these two commentaries have been quoted or adapted the sentences of the 'c-sections'.

V. SPECIAL STUDIES

Benjamin Thorpe, [Appendixes to Charles Purton Cooper's Report on Rymer's *Fœdera*, printed by the Record Commission. London, 1837?] Appendix B, pp. 45-46, extracts from the text of the 'Paris Psalter'; and [pp. 177-179] two fac-simile plates.

J. B. Silvestre, *Paliographie Universelle*, Paris, 1841 ff. Translated and edited, with corrections and notes, by Sir Frederic Madden, *Universal Palæography*, London, Henry G. Bohn, 1850.—Plate ccxxxi, and "Latin and Anglo-Saxon Psalter of John, Duke of Berry", II, 635-638.

J. O. Westwood, *Paleographia Sacra Pictoria*, London, Henry G. Bohn [1843-45]. Plate 43.

Franz Dietrich, "Hycgan und Hopian". *Zeitschrift für deutsches Alterthum* IX (1853), 214-222.

Léopold Delisle, "Notes sur la Bibliothèque de la Sainte-

Chapelle de Bourges." *Bibliothèque de l'École des Chartes*, quatrième série, II (1856), 142-159.

Léopold Delisle, "Librairie de Jean, Duc de Berry". *Le Cabinet de Manuscrits de la Bibliothèque Impériale*. Paris, Imprimerie Impériale, 1868. Tome I, pp. 56-68.

C. W. M. Grein, "Zur Textkritik der angelsächsischen Dichter." *Germania* x (1865), 425-427.

Gustav Tanger, "Collation des Pariser Altenglischen Psalters mit Thorpe's Ausgabe". *Anglia* VI (1883), *Anzeiger* 125-141.

E. Sievers, Note in *Beiträge zur Geschichte der deutschen Literatur* x (1885), 474, 483. Cf. Frank Jewett Mather, Jr., Note in *Modern Language Notes* IX (1894), col. 155.

Richard Wülker, *Grundriss zur Geschichte der angelsächsischen Literatur*. Leipzig, Veit & Comp., 1885. Pp. 380-384, 436, 499.

J. Wichmann, "König Aelfred's angelsächsische Uebertragung der Psalmen I-LI excl." *Anglia* XI (1889), 39-96.

J. Douglas Bruce, "Immediate and ultimate source of the rubrics and introductions to the Psalms in the Paris Psalter". *Modern Language Notes* VIII, 36-41 (Feb., 1893).

T. K. Cheyne, "Early criticism of the Psalter in connection with Theodore of Mopsuestia". *The Thinker*, London, James Nesbet & Co., III, 496-498 (June, 1893).

J. Douglas Bruce, "The Anglo-Saxon Version of the Book of Psalms commonly known as the Paris Psalter". *Publications of the Modern Language Association of America* IX (1894), 43-164. [Reprinted, with a brief Preface, as a Johns Hopkins University Dissertation, Baltimore, 1894.]

D. Germain Morin, "Notes sur plusieurs écrits attribués à Bède le Vénérable". *Revue Bénédictine*, Abbaye de Maredsous, Belgique, onzième année, N° 7, pp. 289-295 (juillet, 1894).

S. R. Driver, "Discovery of Some Fragments of Origen's Hexapla". *The Academy* L, 82 (Aug. 1, 1896).

Joseph Offord, Jun., "Theodore of Mopsuestia's Commentary on the Psalms". *The Academy* L, 100 (Aug. 8, 1896).

Helen Bartlett, *The Metrical Division of the Paris Psalter*. Bryn Mawr College Dissertation. Baltimore, The Friedenwald Company, 1896.

Albert S. Cook, *Biblical Quotations in Old English Prose*

Writers. [First Series.] London and New York, Macmillan and Co., 1898. Pp. xiv-xviii, xxxiv-xliii.

Charles Plummer, *The Life and Times of Alfred the Great.* Oxford, Clarendon Press, 1902. Pp. 147-150.

Richard Jordan, *Eigentümlichkeiten des englischen Wortschatzes.* [Anglistische Forschungen, 17.] Heidelberg, Carl Winter, 1906.

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